Śrī Bhakti-rasāmṛta-sindhu-bindu

A Drop of the Nectarine Ocean of Bhakti-rasa

Composed by Śrīla Viśvanātha Cakravartī Ṭhākura



Translation and commentary by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



Śrī Śrī Guru-Gaurāngau Jayatah

Śrī Bhakti-rasāmṛta-sindhu-bindu A Drop of the Nectarine Ocean of Bhakti-rasa

Composed by
The crest-jewel of spiritual preceptors
and guardian of the Śrī Gauḍīya sampradāya

Śrīla Viśvanātha Cakravartī Ţhākura

Translation and commentary by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



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Preface

Śrīla Viśvanātha Cakravartī Ṭhākura, the crown prince of illustrious teachers among the Gaudīya Vaiṣṇava ācāryas, is the author of this book. In this book there is a description of the nature of uttamā-bhakti, its divisions, sādhana-bhakti, the stages in the development of prema, the aṅgas of bhajana, offences committed in the performance of devotional service (sevāparādha), offences against the holy name (nāmāparādha), vaidhī and rāgānugā-sādhana-bhakti, bhāva-bhakti, prema-bhakti, and bhakti-rasa.

Life History of Śrīla Viśvanātha Cakravartī Thākura

Śrīla Viśvanātha Cakravartī Ṭhākura appeared in a family of brāhmaṇas from the community of Rāḍhadeśa in the district of Nadia, West Bengal. He was celebrated by the name Hari Vallabha. He had two older brothers named Rāmabhadra and Raghunātha. In childhood, he studied grammar in a village named Devagrāma. After this he went to a village named Śaiyadābāda in the district of Murśidābāda where he studied the bhakti-śāstras in the home of his guru. It was in Śaiyadābāda that he wrote three books while still undergoing his studies. These three books are Bhakti-rasāmṛta-sindhu-bindu, Ujjavala-nīla-maṇi-kiraṇa, and Bhāgavatāmṛta-kaṇā. A short time later, he renounced his household life and went to Vṛndāvana. There he wrote many books and commentaries.

After the disappearance of Śrīman Mahāprabhu and His eternal associates who had taken up residence in Vraja, the current of śuddha-bhakti was flowing by the influence of three great personalities: Śrīnivāsa Ācārya, Narottama Ṭhākura, and Śyāmānanda Prabhu. Śrīla Viśvanātha Cakravartī Ṭhākura was fourth in the line of disciplic succession coming from Śrīla Narottama Thākura.

One disciple of Śrīla Narottama Ṭhākura Mahāśaya was named Śrī Gaṅgā-Nārāyaṇa Cakravartī Mahāśaya. He lived in Bālūcara Gambhilā within the district of Murśidābāda. He had no sons and only one daughter, whose name was Viṣṇupriyā. Śrīla Narottama Ṭhākura had another disciple named Rāmakṛṣṇa Bhaṭṭācārya from the brāhmaṇa community of Vārendra, a rural community of West Bengal. The youngest son of Rāmakṛṣṇa Bhaṭṭācārya was named Kṛṣṇa-caraṇa. Śrī Gaṅgā-Nārāyana accepted Kṛṣṇa-caraṇa as an adopted son. The disciple of Śrī Kṛṣna-caraṇa was Rādhā-ramaṇa Cakravartī, who was the spiritual master of Viśvanātha Cakravartī Ṭhākura.

In his commentary on Śrīmad-Bhāgavatam entitled Sārārtha-darśinī, at the beginning of the Rāsa-pañcādhyāya, five chapters describing Śrī Kṛṣṇa's rāsa-līlā, Viśvanātha Cakravartī Ṭhākura

has written the following verse:

śrī rāma-kṛṣṇa-gaṅgā-caraṇān natvā gurun urupremnaḥ śrīla narottama nātha śrī gaurāṅga prabhuṁ naumi

In this sloka the name Śrī Rāma refers to the spiritual master of Viśvanātha Cakravartī Ṭhākura, Śrī Rādhā-ramaṇa. The word Kṛṣṇa refers to his grand-spiritual master, parama-gurudeva, Śrī Kṛṣṇa-caraṇa. The name Gaṅgā-caraṇa refers to his great grand-spiritual master, parātpara-gurudeva, Śrī Gaṅgā-caraṇa. The name Narottama refers to his great-great grand-spiritual master, parama-parātpara-gurudeva, Śrīla Narottama Ṭhākura, and the word nātha refers to the spiritual master of Śrīla Narottama Ṭhākura, Śrī Lokanātha Gosvāmī. In this way, he is offering obeisances unto his guru-paramparā up to Śrīman Mahāprabhu.

The daughter of Śrīnivāsa Ācārya, Hemalatā Ṭhākurāṇī, was extremely learned and a great Vaiṣṇavī. She expelled an estranged disciple named Rūpa Kavirāja from the Gauḍīya Vaiṣṇava community. Since then Rūpa Kavirāja was known as atibāḍī in the Gauḍīya Vaiṣṇava community. He established his own concocted doctrine, opposed to the Gauḍīya Vaiṣṇava conclusions, that only a person in the renounced order of life could act as ācārya. He claimed that it was not possible for a house-

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holder to become a spiritual master. Completely disregarding the path of devotional rules and regulations (*viddhi-mārga*), he propagated the path of spontaneous attraction (*rāga-mārga*) in an unrestrained and undisciplined manner. His opinion was that *rāgānugā-bhakti* could be practiced by *smaraṇa* (remembrance) alone, abandoning the practices of *śravaṇa* and *kīrtana* (hearing

and chanting).

Fortunately, Śrīla Cakravartī Thākura was present at that time. In his Sārārtha-darśinī commentary on the third canto of Śrīmad-Bhāgavatam, he refuted these false conclusions. The householder disciples in the disciplic succession of Nityānanda Prabhu's son, Vīrabhadra, and those who are descendants of the rejected sons of Advaita Ācārya award and accept the title of gosvāmī. Such action is completely improper according to the line of ācāryas. Śrī Cakravartī Ṭhākura refuted this idea of Rūpa Kavirāja. He proved that it was not incompatible for a qualified grhastha descendant of an ācārya to act as a spiritual master. But for unfit descendants of ācārya families who are greedy for disciples and wealth to adopt the name of gosvāmī is unlawful and contrary to the statements of śāstra. This he also proved. Therefore, although acting as an ācārya, he never used the title gosvāmī with his name. He did this just to instruct the foolish and unfit descendants of ācārya families of modern times.

When Śrīla Viśvanātha Cakravartī Ṭhākura was very old, he spent most of the time in a semi-conscious state, deeply absorbed in *bhajana*. At that time in the state of Jaipur, a debate broke out between the Gaudīya Vaiṣṇavas and other Vaiṣṇavas who sup-

ported the doctrine of svakīyāvāda (marital love).

Jaya Singh II was the king of Jaipur. The Vaiṣṇavas of the antagonistic camp led Jaya Singh to believe that the worship of Śrīmatī Rādhikā along with Śrī Govinda Deva was not supported by śāstra. Their contention was that Śrīmatī Rādhikā's name was not mentioned anywhere in Śrīmad-Bhāgavatam or the Viṣṇu Purāṇa and that She was never legally married to Kṛṣṇa according to Vedic rituals. Another objection was that the Gaudīya Vaiṣṇavas did not belong to a recognized line of disciplic succession or sampradāya. There are but four lines of

Vaișņava disciplic șuccession which have descended from time immemorial: the Śrī sampradāya, Brahma sampradāya, Rudra

sampradāya, and Sanaka (Kumāra) sampradāya.

In the age of Kali the principal ācāryas of these four sampradāyas are respectively: Śrī Rāmānuja, Śrī Madhva, Śrī Vișņusvāmī, and Śrī Nimbāditya. The Gaudīya Vaiṣṇavas were thought to be outside of these four sampradāyas and were not accepted as having a pure lineage. In particular the Gaudīya Vaiṣṇavas did not have their own commentary on the Brahma-Sūtra. Therefore, they could not be accepted as a bona fide line of Vaisnava disciplic succession.

At that time Mahārāja Jaya Singh, knowing the prominent Gaudīya Vaisņava ācāryas of Vṛndāvana to be followers of Śrīla Rūpa Gosvāmī, summoned them to Jaipur to take up the challenge with the Vaiṣṇavas from the line of Śrī Rāmānuja. Because he was very old and immersed in the transcendental bliss of bhajana, Śrī Cakravartī Thākura sent his student, Gaudīva Vaisnava vedāntācārya mahā-mahopādhyāya (the great one among great teachers), pandita-kula-mukuta (the crown of the assembly of learned scholars), Śrīpāda Baladeva Vidyābhūṣaṇa to Jaipur along with his disciple Śrī Kṛṣṇadeva, in order to address the assembly.

The caste gosvāmīs had completely forgotten their connection with the Madhva sampradāya. In addition to this they were disrespectful to the Vaisnava Vedanta and created a great disturbance for the Gaudiya Vaisnavas. Śrīla Baladeva Vidyābhūsana, by his irrefutable logic and powerful sastric evidence, proved that the Gaudīya sampradāya was a pure Vaisņava sampradāya coming in the line of Madhva. The name of this sampradaya is the Śrī Brahma-Madhva Gaudīya Vaisņava sampradāya. Our previous ācāryas like Śrīla Jīva Gosvāmī, Kavi Karņapūra, and others accepted this fact. The Śrī Gaudīya Vaisnavas accept Śrīmad-Bhāgavatam as the natural commentary on the Vedānta-Sūtra. For this reason no separate commentary of Vedānta-Sūtra was written in the Gaudiya Vaisnava sampradāva.

In various Purāṇas the name of Śrīmatī Rādhikā is mentioned. She is the personification of the hlādinī (pleasure-giving) potenPreface

cy and the eternal beloved of Śrī Kṛṣṇa. In several places of the Śrīmad-Bhāgavatam and specifically in the tenth canto in connection with the description of Vraja-līlā, Śrīmatī Rādhikā is mentioned in a very concealed manner. Only rasika and bhāvuka bhaktas who are conversant with the conclusions of śāstra can understand this confidential mystery.

In the learned assembly in Jaipur, Baladeva Vidyābhūṣaṇa refuted all the arguments and doubts of the opposing party. He solidly established that the Gauḍīya Vaiṣṇavas were following in the line of disciplic succession descending from Madhva, as well as the authenticity of the worship of Rādhā-Govinda. The opposition was silenced by his presentation. Nonetheless, because the Gauḍīya Vaiṣṇava sampradāya did not have a commentary on Vedānta-Sūtra, the contesting party did not accept them as

being a pure line of Vaisnava disciplic succession.

Šrī Baladeva Vidyābhūṣaṇa then wrote the famous Gaudīya commentary on the *Brahma-Sūtra* named Śrī Govinda Bhāṣya. Once again the worship of Śrī Rādhā-Govinda began in the temple of Śrī Govinda Deva, and the validity of the Śrī Brahma-Madhva Gaudīya sampradāya was accepted. It was only on the authority of Śrī Cakravartī Ṭhākura that Śrī Baladeva Vidyā-bhūṣaṇa Prabhu was able to write the Śrī Govinda Bhāṣya and prove the connection of the Gaudīya Vaiṣṇavas with the Madhva sampradāya. There should be no doubt in this regard. This accomplishment of Śrī Viśvanātha Cakravartī Ṭhākura done on behalf of the sampradāya will be recorded in golden letters in the history of Gaudīya Vaiṣṇavism.

Śrīla Viśvanātha Cakravartī Ṭhākura describes a very striking event in his own book entitled *Mantrārtha-dīpikā*. Once while reading Śrī Caitanya-caritāmṛta, he came upon the verse quoted below (*Madhya-līlā* 21.125), which describes the meaning of the

kāma-gāyatrī-mantra.

kāma-gāyatrī-mantra rūpa, haya kṛṣṇera svarūpa, sārdha-cabbiśa akṣara tāra haya se akṣara 'candra' haya kṛṣṇe kari' udaya trijagat kaila kāmamaya The kāma-gāyatrī-mantra is identical with Śrī Kṛṣṇa. In this king of mantras there are twenty-four and a half syllables and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with prema.

It is proved by the evidence of this verse that the *kāma-gāya-trī-mantra* is composed of twenty-four and a half syllables. But in spite of considerable thought, Śrī Viśvanātha Cakravartī could not ascertain which syllable in the *kāma-gāyatrī* was considered a half-syllable. Although he carefully scrutinized grammar books, the Purāṇas, the Tantra, the *sāstras* dealing with drama (*nāṭya*) and rhetoric (*alaṅkāra*), and other scriptures, he found no mention anywhere of a half-syllable. In all these *sāstras* he found mention only of the vowels and consonants which make up the fifty letters of the alphabet. He found no evidence anywhere of a half-syllable.

In the Śrī Harināmāmṛta-vyākaraṇa, the grammar system composed by Śrī Jīva Gosvāmī, he found mention of only fifty letters in the section dealing with the names of the various groups of vowels and consonants (sañjñāpāda). By study of the arrangement of letters (mātṛkā) in the Mātṛkānyāsa and other books, he found no mention anywhere of a half-syllable. In the Rādhikā-sahasra-nāma-stotra found in the Bṛhan-Nāradīya Purāṇa, one of the names of Vṛndāvaneśvarī Śrīmatī Rādhikā is given as Pacāsa-varṇa-rūpiṇī (one whose form is composed of fifty syllables).

Seeing this, his doubt only increased. He began to consider whether Kavirāja Gosvāmī might have made a mistake while writing. But there was no possibility of him committing any mistake. He was omniscient and thus completely devoid of the material defects of mistakes, illusion, and so on. If the fragmented letter 't' (the final letter of the kāma-gāyatrī-mantra) is taken as a half-syllable, then Kṛṣṇadāsa Kavirāja Gosvāmī would be guilty of the fault of disorder, for he has given the following description in Caitanya-caritāmṛta (Madhya-līlā 21.126-128):

sakhi he! kṛṣṇa-mukha-dvija-rāja-rāja kṛṣṇa-vapu simhāsane, vasi' rājya-sāsane

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kare saṅge candrera samāja dui gaṇḍa sucikkaṇa, jini' maṇi-sudarpaṇa, sei dui pūrna-candra jāni lalāṭe aṣṭamī-indu, tāhāte candana-bindu, sei eka pūrṇa-candra māni kara nakha cāndera hāṭa vaṁśī upara kare nāṭa tāra gīta muralīra tāna pada nakha candra-gaṇa tale kare sunarttana nūpurera dhvani yāra gāna

In these lines, Śrī Kṛṣṇadāsa Kavirāja Gosvāmī has described the face of Śrī Kṛṣṇa as the first full moon. His two cheeks are both considered as full moons. The dot of sandalwood on the upper portion of His forehead is considered as the fourth full moon, and the region of the forehead below the dot of sandalwood is the moon of aṣṭamī or, in other words, a half moon. According to this description, the fifth syllable is a half-syllable. If the fragmented 't', which is the final letter of the mantra, is taken as a half-syllable, then the fifth syllable could not be a half-syllable.

Śrīla Visvanātha Cakravartī Ṭhākura fell into a dilemma because he could not decipher the half-syllable. He considered that if the syllables of the *mantra* would not reveal themselves, then neither would it be possible for the worshipful deity of the *mantra* to manifest to him. He decided that since he could not obtain audience of the worshipful deity of the *mantra*, it would be better to die. Thinking thus, he went to the bank of Rādhā-

Kunda at night with the intent of giving up his body.

After the second period (*prahara*) of the night had passed, he began to doze off when suddenly, Śrī Vṛṣabhānu-nandinī, Śrīmatī Rādhikā, appeared to him. She very affectionately said, "O Viśvanātha! O Hari Vallabha! Do not lament! Whatever Śrī Kṛṣṇadāsa Kavirāja has written is the absolute truth. By My grace, he knows all the inner sentiments of My heart. Do not maintain any doubt about his statements. The kāma-gāyatrī is a mantra to worship Me and My dear beloved (*prāṇa-vallabha*). We are revealed to the devotee by the syllables of this mantra.

No one is capable of knowing Us without My grace. The half-syllable is described in the book known as *Varṇā Gamabhāsvat*. After consulting this book, Śrī Kṛṣṇadāsa Kavirāja determined the actual identity of the *kāma-gāyatrī*. You should examine this book and then broadcast its meaning for the benefit of faithful persons."

After hearing this instruction from Vṛśabhānu-nandinī Śrīmatī Rādhikā Herself, Viśvanātha Cakravartī Ṭhākura suddenly arose. Calling out, "O Rādhe! O Rādhe!" he began to cry in great lamentation. Thereafter, upon regaining his composure, he set

himself to carrying out Her order.

According to the indication of Śrīmatī Rādhikā regarding the determination of the half-syllable, the letter 'vi' which is preceded by the letter 'ya' in the mantra is considered as a half-syllable. Apart from this, all other syllables are full syllables or full moons.

By the mercy of Śrīmatī Rādhikā, Śrīla Viśvanātha Cakravartī Ṭhākura became acquainted with the meaning of the mantra. He obtained the direct audience of his worshipful deity, and by means of his internal perfected spiritual body (siddha-deha), he was able to participate in the Lord's nitya-līlā as an eternal associate. After this, he established the deity of Śrī Gokulānanda on the bank of Rādhā-Kuṇḍa. While residing there, he experienced the sweetness of the eternal pastimes of Śrī Vṛndāvana. It was at this time that he wrote his Sukhavarttinī commentary on Ānanda-vṛndāvana-campū, a book written by Śrīla Kavi Karṇapūra.

rādhāparastīra-kuṭīra-varttinaḥ prāptavya-vṛndāvana cakravarttinaḥ ānanda campū vivṛti pravarttinaḥ sānto-gattir me sumahā-nivarttinah

In old age, Viśvanātha Cakravartī Thākura spent most of his time in a semi-conscious state, deeply absorbed in *bhajana*. His principal student, Baladeva Vidyābhūṣana, took over the responsibility of teaching the *śāstras*.

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Re-establishment of the Doctrine of Parakiyāvāda

Because of a slight decline in influence of the Six Gosvāmīs in Śrī Vṛndāvana Dhāma, a controversy arose regarding the doctrines of svakīyāvāda, marital love, and parakīyāvāda, paramour love. To dispel the misconceptions regarding svakīyāvāda, Śrīla Viśvanātha Cakravartī Ṭhākura wrote two books named Rāgavartma-candrikā and Gopī-premāmṛta which are wonderfully filled with all the conclusions of śāstra. Thereafter, in his Ānandacandrikā commentary on the 'laghutvam atra'* verse of Ujjvalanīlamaṇi (1/21), he soundly refuted the theory of svakīyāvāda by śāstric evidence and irrefutable arguments and established the conception of parakīyā. In his Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam, he gave strong support to the parakīyā bhāva.

It is said that at the time of Śrīla Viśvanātha Cakravartī Ṭhākura there were some paṇḍitas who opposed him in regard to the worship in the mood of parakīyā. But by his deep scholarship and irrefutable logic he defeated them. On account of this, the paṇḍitas resolved to kill him. Śrīla Viśvanātha Cakravartī Ṭhākura used to go out in the early morning before dawn to perform parikramā of Śrī Vṛndāvana Dhāma. They formulated a plan to kill him at that time in some dense, dark grove.

While performing *parikramā*, Viśvanātha Cakravartī Ṭhākura came upon the grove where the adversaries desired to kill him. But suddenly they looked and saw that he was no longer there. In his place, they saw a beautiful young Vrajavāsī girl picking flowers along with two or three of her friends. The *paṇḍitas*

laghutvam atra yat proktam tat tu prākṛta nāyake na kṛṣṇe rasa niryāsa svādārtham avatāriṇi

Whatever fault or impropriety has been pointed out (in other rasa-sās-tras) in regard to the love of paramours applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of rasa and the source of all incarnations. (In other words, the Lord's incarnations are the controllers of religion and irreligion and never subjected to their control. How then can Śrī Kṛṣṇa be subjected to such codes when He is the source of all incarnations?)

^{*}The full verse from Ujjavala-nīlamaņi is as follows:

inquired from the girl, "Dear Child! Just a moment ago a great devotee was approaching here. Where did he go? Did you happen to see him?" The girl replied, "I saw him, but I don't know where he went."

Seeing the astonishing beauty of the girl, her sidelong glancing, her graceful feminine manner, and gentle smiling, the paṇḍitas became captivated. All the impurity in their minds was vanquished and their hearts became soft. On being requested by the paṇḍitas to introduce herself the girl said, "I am a maidservant of Svāminī Śrīmatī Rādhikā. She is presently at Her mother-in-law's home at Yāvaṭa. She sent me to pick flowers." Saying this, she disappeared, and in her place, they saw Śrīla Viśvanātha Cakravartī Ṭhākura once again. The paṇḍitas fell at his feet and prayed for forgiveness. He forgave them all.

Many such astonishing events are heard in the life of Śrī Cakravartī Ṭhākura. In this way he refuted the theory of svakīyā-vāda and established the truth of pure parakīyā. This work of his

is of great importance for the Gaudiya Vaisnavas.

Śrīla Viśvanātha Cakravartī Ṭhākura not only protected the integrity of the Śrī Gauḍīya Vaiṣṇava dharma, but he also reestablished its influence in Śrī Vṛndāvana. Anyone who evaluates this accomplishment of his is sure to be struck with wonder by his uncommon genius. The Gauḍīya Vaiṣṇava ācāryas have composed the following verse in praise of his extraordinary work:

viśvasya nātharūpo 'sau bhakti vartma pradarśanāt bhakta-cakre varttitatvāt cakravartty ākhyayā bhavat

Because he indicates the path of *bhakti*, he is known by the name Viśvanātha, the Lord of the universe, and because he always remains in the assembly (*cakra*) of pure devotees, he is known by the name Cakravartī (he around whom a circle or assembly turns).

In the year 1676 Śakābda, on the fifth day of the light phase of the moon of the month of Māgha (January-February), at approximately one hundred years of age, while absorbed in an internal condition in Śrī Rādhā-Kuṇḍa, he entered into aprakaṭa

(unmanifest) Vṛndāvana. Even today his samādhi can be found just next to the temple of Śrī Gokulānanda in Śrī Dhāma Vṛndāvana.

Following in the footsteps of Śrīla Rūpa Gosvāmī, he composed abundant transcendental literatures about *bhakti* and thus established the inner heart's longing of Śrīman Mahāprabhu in this world. He also refuted various faulty conclusions, opposed to the genuine following of Śrī Rūpa Gosvāmī (rūpānuga). He is thus revered in Gaudīya Vaiṣṇava society as an illustrious ācārya and as an authoritative mahājana. He is renowned as a great transcendental philosopher, poet, and rasika-bhakta. A Vaiṣṇava composer of verse named Kṛṣṇa dāsa has written the following lines at the conclusion of his translation of Śrīla Cakravartī Thākura's book Mādhurya-kādambinī:

mādhurya kādambinī grantha jagata kaila dhanya cakravartī mukhe vaktā āpani śrī kṛṣṇa caitanya keha kahena cakravartī śrī rūpera avatāra kaṭhina ye tattva sarala karite pracāra ohe guṇa-nidhi śri viśvanātha cakravartī ki jāniba tomāra guṇa muñi mūḍha mati

Śrīla Viśvanātha Cakravartī Ṭhākura has benedicted the whole world by writing the book *Mādhurya-kādambinī*. In reality, Śrī Kṛṣṇa Caitanya Mahāprabhu is the speaker of this book. He has spoken it through the mouth of Śrī Cakravartī. Some people say that Śrī Cakravartī Ṭhākura is an incarnation of Śrīla Rūpa Gosvāmī. He is very expert in the art of describing extremely complex truths in an easily understandable manner. O ocean of mercy, Śrī Viśvanātha Cakravartī Ṭhākura! I am a great fool. Kindly reveal the mystery of your transcendental qualities in my heart. This is my prayer at your lotus feet.

Among Gaudīya Vaiṣṇava ācāryas, there are very few who wrote as many books as Śrīla Cakravartī Ṭhākura. Even today the following proverb is quite famous amongst the Vaiṣṇavas

regarding his three books:

kiraņa-bindu-kaņā, ei tīna niye vaisņava paņā

These three books, *Ujjvala-nīlamaṇi-kiraṇa*, *Bhakti-rasāmṛta-sindhu-bindu*, and *Bhāgavatāmṛta-kaṇā*, are taken by the Vaiṣṇavas as their wealth.

A list is given below of his books, commentaries, and prayers which form a storehouse of incomparable wealth of Gauḍīya Vaiṣṇava *bhakti* literature.

(1) Vraja-rīti-cintāmaṇi, (2) Camatkāra-candrikā, (3) Premasamputam (Khanda-kāvyam—a poetic work which displays only partial characteristics or ornamentation of poetry), (4) Gītāvalī, (5) Subodhinī (commentary on Alankāra-kaustubha), (6) Ānanda-candrikā (commentary on Ujjvala-nīlamaņi), (7) commentary on Śrī Gopāla Tāpanī, (8) Stavāmṛta-laharī (Waves of Nectarine Prayers, included in which are the following) (a) Śrī Guru-tattvāṣtakam, (b) Mantra-dātr-guror-aṣtakam, (c) Paramaguror-astakam, (d) Parātpara-guror-astakam, (e) Parama-parātpara-guror-aṣṭakam, (f) Śrī Lokanāthāṣṭakam, (g) Śrī Śacīnandanāṣṭakam, (h) Śrī Svarūpa-caritāmṛtam, (i) Śrī Svapna-vilāsāmṛtam, (j) Śrī Gopāla Devāṣṭakam, (k) Śrī Madana-mohanāṣṭakam, (1) Śrī Govindāṣṭakam, (m) Śrī Gopināthāstakam, (n) Śrī Gokulānandāṣṭakam, (o) Svayam-bhagavad-aṣṭakam, (p) Śrī Rādhā-Kuṇḍāṣṭakam, (q) Jagan-mohanāṣṭakam, (r) Anurāgavallī, (s) Śrī Vṛndā Devyāstakam, (t) Śrī Rādhikā-dhyānāmṛtam. (u) Śrī Rūpa-cintāmaṇiḥ, (v) Śrī Nandīsvarāṣtakam, (w) Śrī Vṛndāvanāṣṭakam, (x) Śrī Govardhanāṣṭakam, (y) Śrī Saṅkalpakalpa-drumaḥ (z) Śrī Nikuñja-virudāvalī (Virut-kāvya—laudatory poetry), (aa) Surata-kathāmṛtam, (bb) Śrī Śyāma-Kundāṣṭakam, (9) Śrī Kṛṣṇa-bhāvanāmṛtam, (10) Śrī Bhāgavatāmṛtakaṇā, (11) Śrī Ujjvala-nīlamaṇī-kiraṇa, (12) Śrī Bhaktirasāmṛta-sindhu-bindu, (13) Rāga-vartma-candrikā, (14) Aisvarya-kādambinī (unavailable), (15) Śrī Mādhurya-kādambinī, (16) commentary on Śrī Bhakti-rasāmṛta-sindhu, (17) commentary on Dāna-keli-kaumudī, (18) commentary on Śrī Lalita-mādhava-nāṭaka, (19) commentary on Śrī Caitanya-caritāmṛta (incomplete), (20) commentary on Brahma-Samhitā, (21)

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Sārārtha-varṣiṇī commentary on Śrīmad Bhagavad Gītā, and (22) Sārārtha-darśinī commentary on Śrīmad-Bhāgavatam.

My most revered Śrī Gurudeva, aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja, was a guardian of the Śrī Gaudīya sampradāya and founder-ācārya of the Śrī Gaudīya Vedānta Samiti as well as the Gaudīya-maṭhas established under its auspices. Aside from publishing his own books, he republished the books of Śrīla Bhaktivinoda Ṭhākura and other previous ācāryas in the Bengali language. Today, by his heartfelt desire, enthusiastic blessings, and causeless mercy, Jaiva Dharma, Śrī Caitanya-śikṣāmṛta, Śrī Caitanya Mahāprabhura Śikṣā, Śrī Śikṣāṣṭaka, and other books have been printed in Hindi, the national language of India. Gradually other books are being published.

The present day head and ācārya of the Śrī Gauḍīya Vedānta Samiti, my most revered godbrother, parivrājakācārya Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja, is deeply immersed in transcendental knowledge and is a very dear, intimate servant of the lotus feet of our Śrī Guru. I humbly pray at his lotus feet that he may bless me by presenting this precious book, Śrī Bhaktirasāmṛta-sindhu-bindu, into the lotus hands of our Śrīla Guru-

deva and thus fulfill his inner heart's longing.

My special thanks and blessings are extended to Navadvīpa dāsa Ādhikārī for his fine work in producing the manuscript and to Prema-vilāsa dāsa Ādhikārī for his excellent layout work and design of the charts. I pray to Mahābhāvamayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa that They bestow Their mercy upon them for their advancement in Vraja bhakti.

I have complete faith that those who are possessed of yearning for *bhakti* and especially the *sādhakas* of *rāgānugā-bhakti* who are captivated by *vraja-rasa* will receive this book with great reverence. Faithful persons who study this book will obtain qualification to enter into the wealth of *prema* of Śrī Caitanya Mahāprabhu.

Finally, I pray at the lotus feet of my most revered Śrīla Gurudeva, the condensed personification of the Lord's compas-

sion, that he may pour down a shower of abundant mercy upon me, by which I may obtain more and more eligibility to engage in the service of his inner heart's longing. This is our humble prayer at his lotus feet which bestow *Kṛṣṇa-prema*.

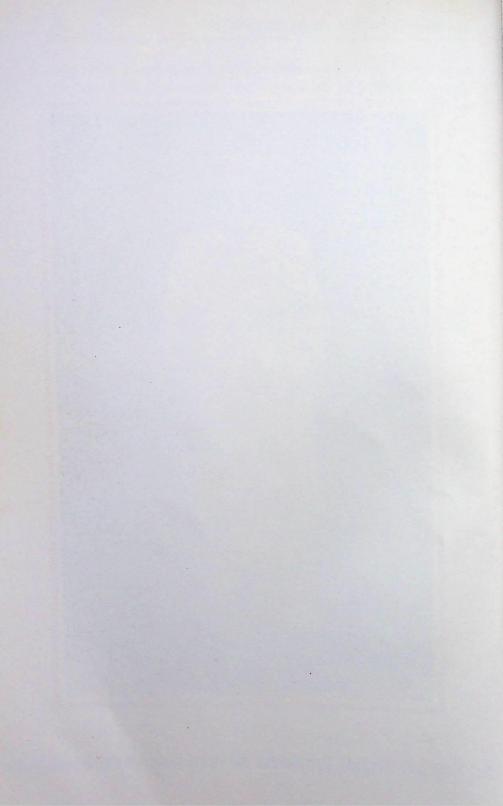
Akṣaya Tṛtīyā (Third day of the bright half of Vaiśākha) 510 years after the appearance of Lord Gaurāṅgā (Gaurābda) (1918 by the Indian calendar) 20th. April, 1996

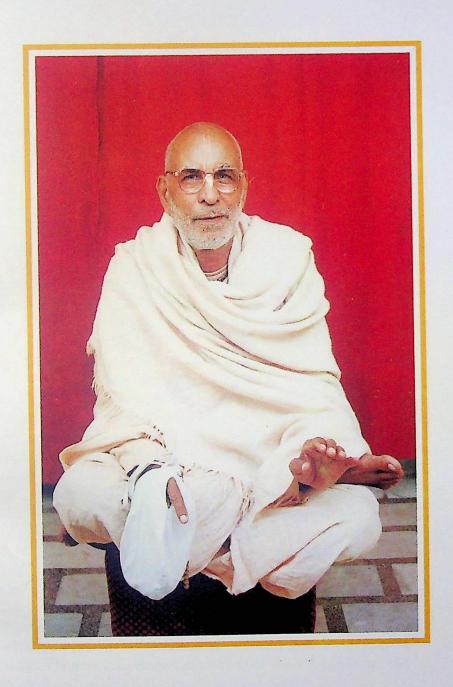
> An aspirant for a particle of mercy of Śrī Hari, Guru, and Vaiṣṇavas, humble and insignificant,

Tridandi Bhikşu Śrī Bhaktivedanta Nārāyana



Śrī Śrīmad Bhakti Prajñāna Keśava Goswāmī Mahārāja





Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja



Introduction

This book has been made possible only by the guidance, inspiration, and causeless mercy of my beloved sikṣā guru, om viṣṇu-pāda paramahamsa parivrājakācārya aṣtottara-satta Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja. Although I am thoroughly unfit for the grave task of translating the books of our Gauḍīya Vaiṣṇava ācāryas into English, I have taken it up by his will. He has a strong desire to distribute the invigorating fruit of Vraja bhakti which has been preserved for all Gaudīya Vaiṣṇavas in the books of Śrīla Rūpa Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other rūpānuga ācāryas. It is only by his direction that we have now presented in English books like Śrī Śikṣāṣṭaka, Veṇu-gīta, Manaḥ Śikṣā, and this book Śrī Bhakti-rasāmṛta-sindhu-bindu. I pray at his lotus feet that he may be pleased with this humble offering.

Śrī Bhakti-rasāmṛta-sindhu-bindu, a drop from the nectarine ocean of bhakti-rasa, is a brief summary of the essential topics from Śrī Bhakti-rasāmṛta-sindhu. It consists of twenty-seven ślokas, some of which were taken from Bhakti-rasāmṛta-sindhu and some which were written by Śrīla Viśvanātha Cakravartī Thākura in Sanskrit. Śrīla Gurudeva has given an illuminating translation of these ślokas into Hindi. His translation and commentary is named Śrī Bindu-vikāśinī-vrtti or the commentary which reveals the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu. In this 'commentary he has expanded the subject matter by including Śrīla Cakravartīpāda's purports to the verses taken from Bhakti-rasāmṛta-sindhu. He has drawn additional material from Bhakti-rasāmrta-sindhu and relevant verses from Śrīmad-Bhāgavatam, Śrī Caitanya-caritāmṛta, Śrī Hari-bhakti-vilāsa, Śrī Bhakti-sandarbha, and other śāstras. He has also made very significant comments to facilitate comprehension of the subject matter. These comments are distinct from his Vikāśinī-vrtti and are identified in this book simply as 'Comment.'

This book is a translation of Śrīla Gurudeva's Hindi edition. The subject matter has been enlarged still further by adding many portions from Bhakti-rasāmṛta-sindhu. The entire book has been arranged to fit the pattern of Bhakti-rasāmṛta-sindhu, enabling the reader to see how the twenty-seven verses of Śrīla Cakravartīpāda's book relate to its source book. Thus the genius of Śrīla Viśvanātha Cakravartī Thākura is revealed. He very succinctly summarized every wave of the four divisions of the original book. The twenty-seven slokas are easily identified in this book both from the table of contents and from the title pages which appear at the beginning of each of the four divisions of the book. The expansion and design of this book was done very carefully under the supervision of Śrīla Gurudeva. He gave his time freely to explain many subtle intricacies of the book and always encouraged me to penetrate deeply into the subject. I am eternally indebted to him for this, and I pray that this book reflects the mood that he himself embodies. I am confident that the fruit of this work will be appreciated by devotees who are eager to taste a drop from the ocean of bhakti-rasa.

I owe an incalculable debt to my dear friend and spiritual guide Śrīmān Satyanārāyaṇa dāsa for all the help that he has given me in understanding Bhakti-rasāmṛta-sindhu. Four years of preparation by thoroughly studying three different editions of Bhakti-rasāmṛta-sindhu have gone into the presentation of this book. During that time, I met with him almost on a weekly basis to raise questions I had on many points of the book. Whatever understanding I now have is largely due to his mercy. I offer my dandavat pranāma at his feet and pray that he will continue to be kind to me.

I am grateful to Śrī Tīrthapada dāsa Ādhikārī for his exceptional editing work. He offered many valuable suggestions and raised penetrating questions that enabled me to go more deeply into the topics and explain things with greater clarity. I am grateful to Śrī Prema-vilāsa dāsa Ādhikārī for his constant encouragement, for providing the layout and design, and for overseeing all other aspects of the book. I would also like to thank Śrīpāda B.V. Tripurāri Svāmī for his generous contribution toward the printIntroduction xvii

ing cost of this book. I pray that the mercy of Śrī Śrī Guru Gaurāṅga and Gāndharvikā-Giridhārī be upon them all.

Lastly I offer repeated daṇḍavat prāṇāma at the feet of Śrīmān Premānanda dāsa Brahmacārī and Śrīmān Navīna-kṛṣṇa dāsa Brahmacārī. They are two dear friends who are confidential servants of Śrīla Gurudeva. I always keep them close at heart, and it is by their mercy that I am able to offer any service to his lotus feet. I pray that they be merciful upon me and offer this book into the lotus hands of Śrī Śrīla Gurudeva.

An aspirant for the service of the lotus feet of Śrī Guru and Vaiṣṇavas,

Navadvīpa dāsa

Waves of Bhakti-rasāmṛta-sindhu The ocean of the nectar of Bhakti-rasa

Pūrva-vibhāga (Eastern division)

Bhagavad-bhakti-bheda-nirūpakah (Divisions of Bhagavad-bhakti)

First wave—Sāmānya-bhakti (General characteristics of Bhakti)

Second wave—Sādhana-bhakti (Bhakti in the stage of cultivation)

Third wave—Bhāva-bhakti (Bhakti in the budding stage of Ecstatic love)

Fourth wave—Prema-bhakti (Bhakti in the mature stage of Ecstatic love)

Dakṣiṇa-vibhāga (Southern division) Sāmānya-bhagavad-bhakti-rasa-nirūpakaḥ (General characteristics of bhagavad-bhakti-rasa)

First wave—Vibhāva (The causes of tasting Bhakti-rasa)

Second wave—Anubhāva (External symptoms of ecstacy)

Third wave—Sāttvika-bhāva (Symptoms of ecstacy arising from Sattva)

Fourth wave—Vyabhicārī-bhāva (Internal transitory emotions)

Fifth wave—Sthayibhava (Permanent or dominant emotions)

Paścima-vibhāga (Western division)

Mukhya-bhakti-rasa-nirūpakaḥ (Primary divisions of Bhakti-rasa)

First wave—Śānta-bhakti-rasa (Tranquility)

Second wave—Prīta-bhakti-rasa (Servitude)

Third wave—Preyo-bhakti-rasa (Friendship)

Fourth wave—Vātsalya-bhakti-rasa (Parental affection)

Fifth wave—Madhura-bhakti-rasa (Conjugal love)

Uttara-vibhāga (Northern division)

Gauna-bhakti-rasa-nirūpakah (Secondary divisions of Bhakti-rasa)

First wave—Häsya-bhakti-rasa (Laughter)

Second wave—Adbhuta-bhakti-rasa (Astonishment)

Third wave—Vīra-bhakti-rasa (Heroism)

Fourth wave—Karuna-bhakti-rasa (Compassion)

Fifth wave—Raudra-bhakti-rasa (Anger)

Sixth wave—Bhayānaka-bhakti-rasa (Fear)

Seventh wave—Vibhatsa-bhakti-rasa (Disgust)

Eighth wave—Rasānām-maitrī-vaira-sthiti (Compatible and incompatible Ras

Ninth wave—Rasābhāsa (Semblance of Rasa)

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(General characteristics of bhagavad-bhakti-rasa)

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Second wave—Prita-bhakti-rasa (Servitude)

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Fourth Wave—Prema-bhakti Bhakti in the Mature Stage of Ecstatic Love

Śloka 13

Śrī Śrī Guru-Gaurāṅgau Jayataḥ

First Wave—Sāmānya-bhakti General Characteristics of Bhakti

Mangalācaraņam

akhila-rasāmṛta-mūrtiḥ prasṛmararucir-uddha-tārakā-pāliḥ kalita-śyāmā-lalito rādhā-preyān vidhur jayati

The supreme benefactor of all devotees, Śrī Śrī Rūpa Gosvāmī, composed the above śloka as the mangalācaraṇa or invocation verse to his unprecedented book named Śrī Bhaktirasāmṛta-sindhu, which manifested from the treasury of the divine lotus of his heart. This sacred book named Bhaktirasāmṛta-sindhu-bindu, written by Śrī Śrīla Viśvanātha Cakravartī Ṭhākura, is also begun with the same mangalācaraṇa śloka composed by Śrīla Rūpa Gosvāmī. The meaning of this verse is as follows:

"Let there be all glory to the omnipotent Lord Śrī Kṛṣṇa Candra who is endowed with all excellence and who is the personification of transcendental bliss characterised by the twelve forms of rasa—five primary (mukhya rasa—sānta, dāsya, sakhya, vātsalya, and madhura) and seven secondary (gauṇa rasa—laughter, wonder, compassion, anger, fear, heroism, and disgust). By the radiance of His limbs which is spreading in all directions, He has brought under His control the yūtheśvarīs or leaders of the various groups of gopīs, named Tārakā (vipakṣā—representing a rival group to that of Śrī Rādhā) and Pāli (taṭasthā pakṣā—representing a neutral group). He has made Śyāmalā (suhṛta pakṣā—representing a friendly group) and Lalitā (svapakṣā—belonging to Rādhikā's own group) His very own, and He is the most beloved of Śrīmatī Rādhikā (Rādhā-preyān). That is, being under the

control of the *prema* of Śrīmatī Rādhikā, who is the embodiment of the *mahābhāva* of all the *yūtheśvarīs*, He is always intently absorbed in inspiring Her love."

(1) Uttamā-bhakti

anyābhilāşitā śūnyam jñāna-karmādy anāvṛtam ānukūlyena kṛṣṇānusīlanām bhaktir uttamā

asyārthaḥ—anyābhilāṣa jñāna-karmādi-rahitā śrī kṛṣṇam uddiśyānukūlyena kāya-vāṅ-manobhir yāvatī kriyā sā bhaktiḥ

The cultivation of activities which are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttamā-bhakti*, pure devotional service. (*Brs* 1.1.11)

Śrī Cakravartīpāda's Sanskrit Commentary

atha tasyā lakṣaṇam vadanneva grantham ārabhate,—anyeti. yathā kriyā-śabdena dhātv artha mātram ucyate, tathātrānu-śīlana-śabdenāpi dhātv artha mātram ucyate. dhātva arthaś ca dvividhaḥ—pravṛtti-nivṛtty ātmakaḥ. tatra pravṛtty ātmaka dhātv arthas tu kāya-vāṇ-mānasīya tat tac ceṣṭā rūpaḥ. nivṛtty ātmaka-dhātva arthaś ca pravṛtti bhinnaḥ, prīti-viṣādātmako mānasaḥ tat tad bhāva rūpaś ca, sa ca vakṣyamāṇa rati premādi sthāyi bhāva rūpaś ca, sevā-nāmāparādhānām udbhavābhāva kāritety ādi vacana-vyañjitaḥ-sevā-nāmāparādhādy abhāva rūpaś ca.

tad evam sati kṛṣṇa-sambandhi kṛṣṇārtham vā 'nuśīlanam iti tat sambandha mātrasya tad arthasya vā vivakṣitatvād gurupādāśrayādau, bhāva rūpasyāpi kroḍīkṛtatvād ratyādi-sthāyini vvabhicāribhāveṣu ca nāvyāptiḥ.

etac ca kṛṣṇa-tad-bhakta kṛpayaiva labhyaṁ śrī bhagavataḥ svarūpa-śakti-vṛtti rūpam api kāyādi-vṛtti tādātmyenāvir-bhūtam iti jñeyam. agre tu spaṣtī kariṣyate. kṛṣṇa-śabdaś cātra svayaṁ bhagavataḥ kṛṣṇasya tad rūpāṇāṁ cānyeṣām avatārāṇāṁ grāhakaḥ. tāratamyam agre vivecanīyām.

tatra bhakti svarūpatā siddhy artham višeṣaṇam āha— ānu-kūlyeneti, prātikūlye bhaktitvāprasiddheḥ. ānukūlyañ-coddeśyāya śrī kṛṣṇāya rocamānā pravṛttir ity ukte lakṣaṇe 'tivyāptir avyāptis' ca. tad yathā—asura-kartṛka-prahāra rūpānusīlanam yuddha-rasaḥ utsāha-ratiḥ śrī kṛṣṇāya rocate. yathoktam prathama skandhe (S.B. 1.13.40)—manasvinām iva san samprahāra iti. tathā śrī kṛṣṇam vihāya dugdha rakṣārtham gatāyāḥ yaśodāyās tādṛśānusīlanam śrī kṛṣṇāya na rocate. yathoktam śrī daśame (S.B. 10.9.6)—sañjātakopaḥ sphurit-āruṇādharam iti. tathā ca tatra tatrātivyāpty avyāpteś ca vāraṇāya-tānukūlyānām pratikūlya sūnyatvam eva vivakṣaṇīyam. evam satyasureṣu dveṣa rūpa prātikūlya sattvān nātivyāptiḥ. evam yaśodāyāḥ prātikūlyābhāvān nāvyāptir iti bodhyam.

etena viseşaņasyānukūlyasyaiva bhaktitvam astu. bhakti sāmānyasyaiva kṛṣṇāya rocamānatvād viseṣyasyānusīlanapadasya vaiyarthyam ity api sankā nirastā. tādṛśa prātikūly-ābhāva mātrasya ghaṭe 'pi sattvāt.

uttamātva siddhy-artham viseşaņa dvayam āha—anyābhilāṣitā-sūnyam ityādi. katham bhūtam anusīlanam? anyasmin bhakty ātirikte phalatvenābhilāṣa sūnyam—'bhaktyā sañjātayā bhaktyā' (S.B. 11.3.31) ity ekādasokter bhakty uddesaka bhakti karaṇam ucitam evetyato 'nyasmin khalu bhakty atirikta iti. yathātrānyābhilāṣa-sūnyatvam vihāyānyābhilāṣitā sūnyam iti svabhāvārthaka-tācchīlya pratyayena kasyacid bhaktasya kadācid akasmāt maraṇa sankaṭe prāpte—he bhagavan bhaktam mām etad vipatte sakāsād rakṣeti kādācitkābhilāṣa sattve 'pi na kṣatiḥ. yatas tasya vaivasya hetuka-svabhāva-viparyayeṇaiva tādṛs-ābhilāṣo na tu svābhāvika iti bodhyam.

punaḥ kīdṛśam? jñāna karmādy anāvṛtam—jñānamatra nirbheda brahmānusandhānam na tu bhajanīya-tattvānusandhānam api tasyāvasyāpekṣaṇīyatvāt. karma—smārttam nitya-naimittikādi na tu bhajanīya-paricaryādi tasya tad anusīlana rūpatvāt. ādi sabdena phalgu vairāgya yoga sānkhyābhyāsādayastair anāvṛtam na tu sūnyam ity arthaḥ. tena ca bhakty āvarakāṇām eva jñāna karmādīnām niṣedho 'bhipretaḥ. bhakty āvarakatvam nāma vidhi sāsanān nitya karmākaraṇe pratyavāyādi bhayāc-chraddhayā kriyamāṇatvam tathā bhaktyādi rūpeṣṭa sādhanatvāc-chraddhayā kriyamāṇatvañ ca. tena loka saṅgrahārthama sraddhayā pitrādi srāddhāṅgam kūrvatām mahānubhāvānām suddha bhaktau nāvyāptiḥ. atra srī kṛṣṇānusīlanam kṛṣṇa bhaktir iti vaktavye bhagavac-chāstreṣu kevalasya bhakti sabdasya tatraiva visrāntir ity abhiprāyāt tathoktam.

Śrī Bindu-vikāsinī-vṛtti Illumination of the meaning of Śrī Bhakti-rasāmṛta-sindhu-bindu

namaḥ om viṣṇupādāya gaura-preṣṭhāya bhūtale śrī śrīmad bhakti prajñāna keśava iti nāmine

atimartya caritrāya svāśritānāñca pāline jīva-duḥkhe sadārttāya śrī nāma-prema dāyine

viśvasya nātha-rūpo 'sau bhakti-vartma-pradarsanāt bhakta-cakre varttitatvāt cakravarty-ākhyayā bhavat

śri caitanya mano 'bhīṣṭaṁ sthāpitaṁ yena bhūtale svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam

vāñchā kalpatarubhyas ca kṛpā sindhubhya eva ca patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ

namo mahā-vadānyāya kṛṣṇa-prema pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura tviṣe namaḥ Let me first of all offer repeated obeisances at the lotus feet of my spiritual master, nitya-līlā-praviṣṭa oṁ viṣṇupāda aṣṭottara-sata Śrī Śrīmad Bhakti Prajñāna Kesava Gosvāmī, Śrī Rūpa Gosvāmī, who is the eternal associate of Lord Gaurāṅga, all the spiritual masters who are following in the line of Śrī Rūpa Gosvāmī, and Śrī Śrī Gaurāṅga Gāndharvikā Giridhārī, Śrī Śrī Rādhā-Vinoda-bihārī. Praying for their causeless mercy and blessings, this insignificant and lowly person is beginning the translation and commentary named Śrī Bindu-vikāsinī-vṛtti of this sacred book Śrī Bhakti-rasāmṛta-sindhu-bindu written by the supreme teacher among the followers of Śrī Rūpa Gosvāmī (rūpānugas), Śrī Viśvanātha Cakravartī Ṭhākura.

Symptoms of Uttamā-bhakti

We are beginning hereafter by enumerating the symptoms of uttamā-bhakti. The symptoms of uttamā-bhakti, as described in the above verse, are of two kinds: (1) svarūpa-lakṣaṇa (intrinsic characteristics), and (2) taṭastha-lakṣaṇa (extrinsic characteristics). The svarūpa-lakṣaṇa is described in the second line of the verse—ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā: uttamā-bhakti involves the cultivation of activities favorable to Śrī Kṛṣṇa. This is said to be the svarūpa-lakṣaṇa of uttamā-bhakti because it acquaints us with the inherent nature or svarūpa of bhakti.

The taṭastha-lakṣaṇa is described in the first line of the verse—anyābhilāṣitā-śūnyam jñāna-karmādy anāvṛtam: uttamā-bhakti is devoid of all desires other than to please Śrī Kṛṣṇa, and it is not covered by jñāna and karma. This is called the taṭastha-lakṣaṇa because it defines those characteristics which are not part of the nature of bhakti.

Svarūpa-lakṣaṇa—Intrinsic Characteristics

Anusilanam-Constant cultivation

Here the svarūpa-lakṣaṇa of uttamā-bhakti will be described beginning with kṛṣṇānuśīlanam. Just as all the various meanings

of the verbal roots (*dhātus*), or in other words the constituent parts of words, can be understood by the ideas they express when applied as verbs (*kriyā*), all the meanings of this verbal root *sīlana*, constant study or practice, may be known by the word anuśīlana, that is constant practice or cultivation.

There are two meanings of any verbal root or dhātu: ceṣṭā-rūpa (in every verbal root some activity is implied) and bhāva-rūpa (inherent in every action, or accompanying every action, there is some particular sentiment). The meaning of ceṣṭā-rūpa is also of two kinds: (1) sādhana-rūpa—endeavors in the stage of sādhana leading to the manifestation of bhāva (comprising both vaidhī and rāgānugā-sādhana), and (2) kārya-rūpa—endeavors which manifest as effects upon attainment of the stage of bhāva, or in other words the anubhāvas of bhāva-bhakti. Included within this category are the eight sāttvika-bhāvas, such as crying and standing of the hairs on end, and the anubhāvas such as singing and dancing. All these effects (anubhāvas) are expressions arising from the mind which is constituted of viśuddha-sattva.

Sādhana-rūpa is further divided into two parts: pravṛtti-mūla-ka or that which is based on performance of positive action, and nivṛtti-mūlaka or that which is based on avoidance of negative action.

The aspect of the verbal root which deals with the performance of positive action refers to favourable endeavors undertaken with the body (kāyika), mind (mānasika), and speech (vācika). The aspect of the verbal root which involves the avoidance of negative action is different in meaning from that which arises from engagement in positive activity. In other words, nivṛtty-ātmaka-ceṣṭā-rūpa involves the avoidance of all activities, also performed with body, mind and speech, which give rise to offenses in service (sevāparādha), offenses to the holy name (nāmāparādha), and offenses to the holy places (dhāmāparādha).

The meaning of bhāva-rūpa is also of two kinds: prīti or love and viṣāda, despondency. Prīti refers to the manifestation of the sthāyībhāva, and viṣāda refers to the sañcārī-bhāvas. Śrīla Viśvanātha Cakravartī Ṭhākura has explained this same thing in his commentary to Bhakti-rasāmṛta-sindhu (1.3.1). There he says

that bhāva-rūpa may be divided into two aspects: (1) sthāyī-bhāva-rūpa—the permanent sentiment in one of the five primary relationships of sānta, dāsyā, sakhya, vātsalya or madhura, and (2) sañcārī-bhāva rūpa—the internal transitory emotions which arise like waves from the ocean of the sthāyībhāva, enhance it and then submerge once again into the sthāyībhāva. There are thirty-three sañcārī-bhāvas, such as nirveda (self-disparagement), viṣāda (despondency), and dainya (depression).

Sthāyībhāva-rūpa is again divided into two forms: (1) premānkura-rūpa—the sprout of prema, that is, rati or bhāva, and (2) prema-rūpa—prema which is developed through the stages of sneha, māna, praṇaya, rāga, anurāga, bhāva, and mahābhāva. All these states (bhāva and so on) are completely beyond mundane worldly sentiments. They are transcendental and fully situated in unalloyed goodness, viśuddha-sattva. These will be described later.

Comment

Of the sixty-four angas of bhakti which are described in Bhakti-rasāmṛta-sindhu, the first ten beginning from śrī guru-padāśraya, taking shelter of the lotus feet of a spiritual master, involve the cultivation of bhakti through endeavors (ceṣṭā-rūpa) arising from positive activity, pravṛtti-mūlaka. These ten angas are the beginning forms of bhajana. After this, the next ten angas describe activities which are to be given up. These include renunciation of the association of non-devotees, avaiṣṇava-sanga-tyāga, avoidance of sevā and nāmāparādha, and so on. To refrain from such activities is what is meant by the cultivation of bhakti through endeavors (ceṣṭā-rūpa) arising from avoidance of negative activity (nivṛtti-mūlaka). One should act in such a way as to exclude these negative items.

The meaning of the word anusīlana has thus been defined in terms of endeavors or ceṣṭā-rūpa of two kinds, pravṛttyātmaka and nivṛttyātmaka, and in terms of sentiments which arise in connection with such endeavors, bhāva-rūpa. When such cultivation or anusīlana is in relationship with Śrī Kṛṣṇa or when it is performed for His pleasure, it is called bhakti.

The word kṛṣṇānuśīlana implies two kinds of endeavors or ceṣṭā—all varieties of anuśīlana which are related to Śrī Kṛṣṇa and all varieties of anuśīlana which are performed directly for Śrī Kṛṣṇa. This refers to the aṅgas of bhakti such as śrī gurupadāśraya, accepting dīkṣā (initiation) and śikṣā (spiritual instructions) from Śrī Gurudeva, viśrambha-bhāva-guru-sevā (serving the guru with a feeling of great intimacy), and so on. In all these aṅgas of bhakti there is no possibility that the fault of avyāpti or under-extension of a definition could occur. In other words there is no possibility that these aṅgas of bhakti could fail to be included within the definition of kṛṣṇānuśīlana.

Similarly, the sthāyībhāva, including rati, prema, sneha, and so on, and the vyabhicārī-bhāvas, which both come under the heading of bhāva-rūpa, are included within the word kṛṣṇānuśīlana. Consequently, there is no possibility of the fault

of avyāpti occurring in their case either.

Thus anuśīlana which is undertaken for Kṛṣṇa both as ceṣṭā-rūpa, endeavors, and as bhāva-rūpa (both sthāyībhāva and vyabhi-cārī-bhāva-rūpa) is possible only by the mercy of Śrī Kṛṣṇa and the devotees of Kṛṣṇa. Śrī Gurudeva is a parama-bhagavad-bhakta. Therefore, the aṅgas of bhakti known as śrī gurupadāśraya and so on are also within kṛṣṇānuśīlana. The sthāyībhāva and other sentiments associated with it, or in other words anubhāva, sāttvi-ka-bhāva, and vyabhicārī-bhāva are related to Śrī Kṛṣṇa as well. Therefore, they are also within kṛṣṇānuśilana.

Kṛṣṇānuśīlana or bhakti is a special function (vṛṭti) of the svarūpa-śakti or internal energy of Śrī Kṛṣṇa. The body, mind, and senses of the baddha-jīvas or conditioned souls are all unconscious. The function of svarūpa-śakti cannot manifest in the unconscious or inanimate body, mind, and speech of the baddha-jīvas. But due to the causeless mercy of the ocean of mercy, Śrī Kṛṣṇa, or the parama-bhagavad-bhaktas, the function of svarūpa-śakti obtains identification with (tādātma) and manifests in the body, mind, and words of the devotees (even though they are material) who have taken shelter of the lotus feet of Śrī Gurudeva. This subject will be described more clearly ahead.

The meaning of the word tādātma can be understood from the

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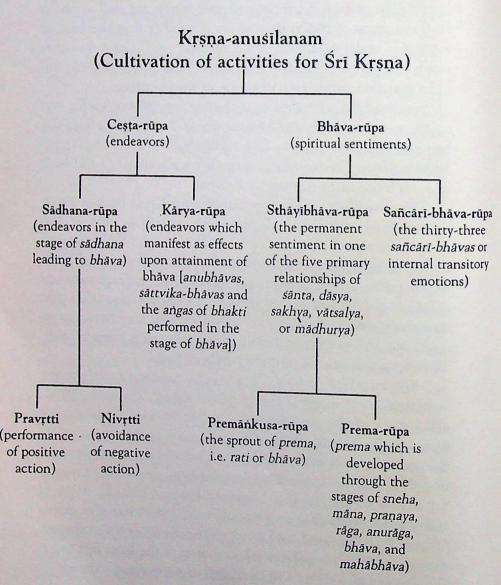
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The meaning of the word tādātma can be understood from the

following example. When fire permeates an iron rod, it burns other objects. The iron rod does not burn other objects. In this example, the fire is said to have obtained oneness with the iron rod (tādātma). Similarly, by the mercy of the Lord, the bhaktivṛtti of svarūpa-sakti obtains tādātma with the body, mind, and words of the devotees and then acts through them.



Krsna

In the verse under discussion, the word Kṛṣṇa has been used to indicate Svayam-Bhagavān Vrajendra-nandana Śrī Kṛṣṇa and all other avatāras of Śrī Kṛṣṇa. However, there is a gradation in the cultivation of bhakti in accordance with its object—either svayam-avatārī Kṛṣṇa, the original source of all incarnations, or other avatāras. This gradation in the anusīlana of bhakti will be described later.

Ānukūlyena

The svarūpa-lakṣaṇa of bhakti has been defined as the cultivation of activities in relationship to Śrī Kṛṣṇa (kṛṣṇānuśīlana). Now in order to further qualify this definition, the word ānu-kūlyena will be explained. In order to establish the svarūpa or inherent nature of bhakti, the qualifying adjective ānukūlyena (favorably disposed) has been used, because bhakti is not accom-

plished by unfavorable behavior.

Certain liberal-minded philosophers have defined the meaning of the word ānukūlya as behavior or engagement which is pleasing. In other words, they say that bhakti or the cultivation of activities in relationship to Śrī Kṛṣṇa should be pleasing to Him. Such engagement which is pleasing to Śrī Kṛṣṇa is termed as ānukūlya-viśiṣṭa-bhakti, or devotion which is favorable to the pleasure of Kṛṣṇa. But by accepting this kind of meaning, the faults of ativyāpti, over-extension of a rule, and avyāpti, underextension of a rule, may become present in the definition of bhakti. Ativyāpti means that when a definition is too wide it encompasses things which are not to be included within the description. Avyāpti means that when a definition is too narrow it excludes things which should be included within the description.

Just as when the asuras Cāṇūra, Mūṣṭika, and others struck the limbs of Śrī Kṛṣṇa in the wrestling match, it gave great happiness to Him. He began to taste the *vīra-rasa* (heroism) with great enthusiasm in the company of Cāṇūra, Mūṣṭika, and others. In this example, the asuras' activity of striking the Lord appears to be pleasing to Kṛṣṇa. A doubt arises here as to how the

activity of the asuras can be pleasing to Kṛṣṇa. In response to this doubt, a portion of the verse from Śrīmad-Bhāgavatam (1.13.30) is cited here—manasvinām iva san samprahāra: although in the vision of ordinary persons, a fierce battle with an enemy is the cause of great distress, for great heroes it is very pleasing.

If the activity of the asuras of violently striking the Lord in the wrestling match, due to its being pleasing to Kṛṣṇa, is accepted as bhakti, then the fault of ativyāpti or over-extension enters into the definition of bhakti. In other words, the activity of the asuras of maliciously striking the Lord is completely opposed to bhakti, but because it is pleasing to Kṛṣṇa, it appears to be included within the description of bhakti.

Another example is when Yaśodā-maiyā seated Śrī Kṛṣṇa in her lap, and began to breast-feed Him. At that time, the milk on the stove boiled over and was falling into the fire. Yaśodā-maiyā left Kṛṣṇa unsatisfied and went to rescue the milk. This was not pleasing to Kṛṣṇa. His tiny lips began to tremble with anger—sañjāta kopaḥ sphuritārūṇā dharam iti (Śrīmad-Bhāgavatam 10.9.6). In this example, because the activity of Mother Yaśodā was displeasing to Śrī Kṛṣṇa, it would seem to be excluded from the definition of bhakti. Therefore, here the fault of avyāpti or under-extension appears to be present in the definition of bhakti.

The faults of ativyāpti and avyāpti, respectively, seem to appear in the cited examples of the activities of the asuras and those of Yaśodā-maiyā. The word ānukūlya has been used here with the intention of prohibiting these kinds of faults. The real meaning of ānukūlya is to be completely free of any attitude that is unfavorable or hostile to the Lord.

Without the complete absence of any attitude that is unfavorable to the Lord, bhakti is not established. According to this definition of bhakti, the fault of ativyāpti cannot be applied to the asuras (in other words the definition of bhakti does not extend to them), because they are always possessed of a malicious attitude toward the Lord. Consequently, because they are not devoid of a hostile attitude, their activities are not counted as bhakti. Here the meaning of anukūlya is to be devoid of any attitude unfavorable to the Lord.

On the other hand, the activity of Yaśodā-maiyā, from the external point of view, appeared to be unfavorable because it was seen to be displeasing to Kṛṣṇa. But Yaśodā-maiyā has no trace of any attitude that is displeasing to Kṛṣṇa. She is always permeated with an attitude that is completely agreeable toward Kṛṣṇa, being constantly attentive to rearing Him and looking after His welfare. Therefore, the definition of bhakti has no contact with the fault of avyāpti in regard to Yaśodā (in other words, the definition of bhakti does not exclude her example).

The devotees naturally display even greater love toward those things which are favorable toward the service of Kṛṣṇa than toward Kṛṣṇa directly. Kṛṣṇa was to be nourished with the milk that was boiling on the stove. It was only with the idea of Kṛṣṇa's future benefit that Yaśodā-maiyā left Him aside to tend to the milk; therefore, this action is also bhakti.

Someone may raise the contention that if a favorable attitude (ānukūlya), or in other words, the absence of any inimical attitude (prātikūlya) is defined as bhakti, and if bhakti involves some kind of activity that is favorable or pleasing to Kṛṣṇa, then what need is there to further qualify bhakti by use of the word anusilana (attentive study or practice)? Why has this word been used if it is without meaning? It is with the purpose of responding to just such a doubt that the word anusīlana has been employed.

The true nature of *bhakti* is not established by the mere absence of an inimical attitude, for even within a clay pot there is an absence of animosity. Can the pot then be said to possess *bhakti*? It never can. It is true that there is no animosity in the pot; however, because there is no activity of the kind implied by the word *anusīlana*, the existence of *bhakti* cannot be admitted. Therefore, the use of the word *anusīlana* is not without meaning.

Taṭastha-lakṣaṇa—Extrinsic Characteristics

Having thus described the svarūpa-lakṣaṇa of bhakti, the taṭastha-lakṣaṇa or extrinsic characteristics are described in order to establish the exclusivity of uttamā-bhakti. The taṭastha-

lakṣaṇa is pointed out in the beginning of this verse by use of two qualifying terms: (1) anyābhilāṣitā-śūnyam, and (2) jñāna-karmādyanāvṛtam.

Anyābhilāsitā-sūnyam

How should the cultivation of activities favorable to Kṛṣṇa be undertaken? One should act only in such a way that bhakti may be augmented, giving up laukika-abhilāṣā (worldly desires), pāralaukika-abhilāṣā (other worldly pursuits such as elevation to the heavenly planets and acquisition of mystic perfections in yoga), and any other kind of aspiration. This same idea has been expressed in Śrīmad-Bhāgavatam: bhaktyā sañjātayā bhaktyā (S.B. 11.3.31)—bhakti is produced only by bhakti. According to this statement, bhakti (śravaṇa, kīrtana, and other forms of sādhana) is to be done only for the sake of bhakti. The meaning of this is that sādhana and bhāva-bhakti should be done only with the objective of attaining prema-bhakti. Therefore, to be devoid of all desires other than bhakti is uttamā-bhakti.

It is especially noteworthy here to consider why it is that the term anyābhilāṣitā-śūnyam has been used rather than anyābhilāṣa-śūnyam. A very deep and confidential idea of Śrīla Rūpa Gosvāmīpāda has been concealed in this statement. Śrīla Rūpa Gosvāmī has used the term anyābhilāṣitā-śūnyaṁ after giving a great deal of consideration to this matter. The term anyābhilāṣa means a desire for other objects. To this word the suffix in has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word anyābhilāṣa, it means the innate tendency to act under extraneous desires. To this the suffix $t\bar{a}$ is added which indicates the quality or state of being of anything. This means that in his natural condition, a sādhaka should have no desires other than for bhakti. But if on the appearance of some unexpected calamity (in an unnatural condition), a sādhaka prays, "O Bhagavān! I am Your devotee. Please protect me from this calamity," then in spite of this desire, no damage is done to his bhakti. It is only due to some calamity that there is a reversal of his natural condition. Therefore he becomes compelled by circumstances to pray in an

unnatural way. It should be understood that this desire is not his innate condition.

Jñāna-karmādy-anāvṛtam

The second extrinsic characteristic or taṭastha-lakṣaṇa is now being explained. The term jñāna-karmādy-anāvṛtam means that the cultivation of bhakti should be free from the covering of jñāna, karma, and so forth. There are three divisions of jñāna: (1) tat-padārtha-jñāna, (2) tvam-padārtha-jñāna, and (3) jīva-brahma-aikya-jñāna.

Tat-padārtha-jñāna

Knowledge of the Constitutional Identity of Bhagavān

Śrī Kṛṣṇa is the absolute truth, parama-tattva. He is the nondual Parabrahma. He is the origin of all, yet He is without origin. He is the cause of all causes. He is the supreme repository of all the qualities of aiśvarya (majesty) and mādhurya (sweetness). He is completely bereft of inferior material qualities (prākṛta-guṇa). He is replete with all transcendental qualities (aprākṛta-guṇa). He is sac-cid-ānandamaya-vigraha, the embodiment of existence, cognizance, and bliss. He is acintya-sarva-saktimāna, the inconceivable possessor of all potencies. He is the very identity of both rasa and rasika. In other words, He is the abode of all rasa, and He Himself is fully adept in enjoying such rasa in the company of His devotees. He is Svayam-Bhagavān, the ultimate object to be ascertained by all the Vedas and all śāstras. He alone is the person to be designated by the term Svayam-Bhagavān. This kind of knowledge is called tat-padārtha-jñāna.

Tvam-padārtha-jñāna Knowledge of the Constitutional Identity of the Jīva and his Relationship with Bhagavān

The *jīvas*, as atomic particles of living spirit (*cit-paramāņu-svarūpa*), are but infinitesimal rays of the supreme existential spirit, Śrī Kṛṣṇa. Although nondifferent from Lord Hari, they are eternally distinct from Him. The *jīvas* are infinitesimal consciousness, *aṇu-caitanya*, whereas the Lord is the all-pervading

consciousness, vibhu-caitanya. The jīvas are subjugated by māyā, while the Lord is the controller of māyā. Even in the liberated condition, the jīva, in accordance with his nature as the marginal potency, taṭasthā-śakti, is capable of falling under the sway of material nature (māyā-prakṛti). The jīva is represented both as knowledge (jñāna-svarūpa) and as the knower (jñātā-svarūpa). Although the potentiality for action or karttṛtva is present in him, he nonetheless remains atomic spirit, anucit.

He has minute independence; therefore, he is by nature the eternal servant of the supreme absolute truth, Śrī Kṛṣṇa. He also possesses eternal separate existence. In other words, he is both independent and dependent. On account of being a product of the *taṭasthā-śakti* of Śrī Kṛṣṇa, the *jīva's* relationship with Śrī Kṛṣṇa is one of inconceivable, simultaneous oneness and difference, *acintya-bheda-abheda*. Apart from this, because he is a portion of the Lord and because the tendency to serve the Lord is inherent in his nature, the *jīva's* relationship with Śrī Kṛṣṇa is that of the eternal servant and the served. This type of knowledge is called *tvam-padārtha-jñāna*.

Jīva-brahma-aikya-jñāna

Knowledge of the Oneness of the Jiva and Brahma

There is no difference between the *jīva* and Brahma. When ignorance is dissipated, the *jīva* becomes identical with the *svarūpa* of Brahma. At that time, the *jīva* has no separate existence. This kind of knowledge is called *jīva-brahma-aikya-jñāna*.

The word jñāna, which is used in the verse under discussion, refers only to this knowledge of the oneness of the jīvas and Brahma. This knowledge is called nirviseṣa-jñāna, knowledge of non-distinction or impersonalism. Nirviseṣa-jñāna is opposed to bhakti. But the other two forms of knowledge mentioned before—tat-padārtha-jñāna and tvam-padārtha-jñāna—are not opposed to bhakti. When one adopts the path of bhakti, these two types of knowledge are essential. But upon entering the path of bhakti, devotion mixed with empiric speculative knowledge (jñāna-miśrā-bhakti) is labelled as external (bāhya). This type of knowledge must also be given up.

There is no possibility that the jīva's natural relationship with the Supreme Lord as servant and served could ever arise in jīva-brahma-aikya-jñāna. This attitude of servant and served, sevya-sevaka-bhāva, is the very life of bhakti. Therefore, to remain fully purified of any taint of nirvišeṣa-brahma-jñāna is the gauṇa-lakṣaṇa or secondary characteristic of uttamā-bhakti.

Three Types of Bhakti

One should also remember that *bhakti* is of three types: *sva-rūpa-siddhā* (those endeavors which are purely constituted of *uttamā-bhakti*), *sanga-siddhā* (those endeavors which are associated with or favorable to the development of *bhakti* but not of themselves purely composed of *bhakti*), and *āropa-siddhā* (those activities which, although not consisting of pure *bhakti*, are designated as *bhakti* due to their being offered to the Supreme Lord).

Āropa-siddhā-bhakti

Endeavors Indirectly Attributed with the Quality of Bhakti

Endeavors which by nature are not purely constituted of bhakti—that is, ānukūlya-kṛṣṇānusīlana—and in which the performer, in order to fulfill his own purpose, offers his activities and their results to the Lord so that He may be pleased, is called āropa-siddhā-bhakti. In other words, because his activities are assigned (āropa) to the Supreme Lord, bhakti is attributed (āropita) to them.

Comment

That bhakti in which there is a mixture of karma or desires for material enjoyment is called sakāma-bhakti or saguṇa-bhakti. Without the assistance of bhakti, karma cannot yield any fruit. Knowing this, many persons offer their prescribed duties for the satisfaction of the Lord, in order that He might fulfill their extraneous desires. The activities of such persons are not sva-rūpa-siddhā-bhakti. Nonetheless, because they offer the fruit of their activity to the Lord, it is considered as a type of bhakti. Although their activities are offered for the satisfaction of the

Lord, their motivation is that by pleasing Him, He may fulfill their extraneous desires. In this case their activities are attributed with the sense of *bhakti*. Therefore, such endeavors are known as *āropa-siddhā-bhakti*.

Sanga-siddhā-bhakti Endeavors Associated with or Favorable to the Cultivation of Bhakti

There are other endeavors which, although not purely constituted of *bhakti*, *anukūlya-kṛṣṇānuśīlana*, acquire a likeness to *bhakti* due to their being established as assistants to *bhakti*. Such endeavors are known as *saṅga-siddhā-bhakti*. An example of this is found in *Śrīmad-Bhāgavatam* (11.3.23-25) in the statement of Śrī Prabuddha Muni to Mahārāja Nimi.

"One should cultivate compassion toward others, friendliness, offering respect to others, cleanliness, austerity, tolerance, silence, study of the Vedas, simplicity, celibacy, non-violence, and so on. One should consider heat and cold, happiness and distress to be the same. One should perceive the presence of the Lord everywhere. One should live in a secluded place, renounce family attachments and remain satisfied with gain which comes of its own accord."

Even though the behavior or practices of bhāgavata-dharma described in this verse are not by nature purely constituted of bhakti, they are assistants to bhakti. Thus they are considered to be like associates or parikaras of bhakti. If bhagavad-bhakti is removed from the twenty-six qualities mentioned, then Bhagavān has no direct relationship with the remaining qualities such as compassion, friendliness, tolerance, austerity, and so on. Only when these items exist as assistants to or associates of bhakti is their likeness to bhakti effected. Therefore they are known as sanga-siddhā-bhakti.

Svarūpa-siddhā-bhakti Endeavors Purely Constituted of Uttamā-bhakti

All favorable endeavors or cestā such as śravaṇa, kīrtana, smaraṇa, and so on, as well as the manifestation of the spiritual

sentiments which occur beginning from the stage of *bhāva*, which are completely devoid of all desires separate from Śrī Kṛṣṇa and which are freed from the coverings of *jñāna* and *karma* are known as *svarūpa-siddhā-bhakti*. In other words all endeavors of the body, words and mind which are related to Śrī Kṛṣṇa and which are performed exclusively and directly for His pleasure without any intervention are known as *svarūpa-siddhā-bhakti*.

Therefore in Rāya Rāmānanda samvāda, the conversation between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda, found in Śrī Caitanya-caritāmṛta, both āropa-siddhā and saṅga-siddhā-bhakti have been described as external.

Karma

By the word karma used in this verse, all smārta-karma or in other words all nitya-naimittika-karma (daily and occasional duties) mentioned in the Smṛti śāstras as well as all types of karma-miśrā and jñāna-miśrā-bhakti have been forbidden. Karma or activities which are undertaken as sevā-paricaryā (service and attendance upon the Lord) and are helpful to the performance of bhajana are not forbidden. Because all activities of sevā-paricaryā related to bhajana fall within the jurisdiction of kṛṣṇānuśīlana, they can never be prohibited.

Ādi

In the phrase jñāna-karmādi, the word ādī (and so on) refers to phalgu-vairāgya (renunciation which is not helpful to bhakti), aṣṭaṅga-yoga (the eight-fold yoga system), the practice of abhyāsa-yoga (the practice of frequent and repeated meditation on abstract spirit) as cited in sāṅkhya śāstra, laziness and other practices. All these are also prohibited.

Anāvṛta

One other topic is worthy of consideration here. Why is it that the word anāvṛta (uncovered) has been used in relationship to jñāna, karma, and so on instead, of the word śūnya (completely devoid of)? This has been done to signify that only that jñāna

and karma which cover bhakti have been prohibited and not jñāna or karma which give nourishment to bhakti. By a complete absence of karma and jñāna, a sādhaka would not even be able to maintain his life.

The coverings of *bhakti* are of two kinds: (1) the fear that by not performing the *nitya-karma* (daily obligatory rituals) in conformity to the injunctions of the *śāstras*, one will incur sin; and (2) the conviction that by carrying out the *nitya-naimittika-karma* (daily and occasional duties) set down in the Smṛti *śāstra*, one will obtain the desired fruit in the form of *bhakti*. If one is impelled by such a conviction and faithfully performs all the *nitya-naimittika-karma* thinking that *bhakti* cannot be attained without them, then such *karma* will obscure *bhakti*.

If, however, an advanced devotee sometimes performs Vedic rituals like the śrāddha offering to the forefathers, with no regard for them and merely for the instruction and restraint of people in general, there will be no harm done to his *bhakti*. Because he performs such activities without faith—that *bhakti* is dependent on such performances—there is no hindrance or covering of śuddha-bhakti.

Here the phrase kṛṣṇānuśīlana refers simply to kṛṣṇa-bhakti. This phrase has been used in the verse to point out very clearly that bhakti is to be directed exclusively toward Śrī Kṛṣṇa. Wherever the word bhakti is mentioned in Śrīmad-Bhāgavatam, Nāra-da-Pañcarātra, and all other bhakti-śāstras, it refers only to bhagavad-bhakti. The purport of this is that the word bhakti should be used only for the Lord's incarnations in the category of viṣṇu-tattva.

Second Wave—Sādhana-bhakti Bhakti in the Stage of Cultivation

(2) Sādhana-bhakti

sā bhaktiḥ sādhana bhaktir bhāva-bhaktiḥ premā bhaktir iti trividhā sādhana-bhaktiḥ punar-vaidhī rāgānugā-bhedena dvividhā

The above-mentioned uttamā-bhakti is of three types: sād-hana-bhakti, bhāva-bhakti, and prema-bhakti. Sādhana-bhakti is further divided into two—namely, vaidhī and rāgānugā.

Śrī Cakravartīpāda's Sanskrit Commentary

sā bhaktir iti. athātra sādhana-sādhyarūpo dvividho bheda evāstu bhāvasyāpi sādhya bhakty antarbhāvo 'stu kim bhedatraya karaṇeneti cenna. yato 'gre vakṣyamāṇasya utpannaratayaḥ samyan nairvighnyam anupāgatāḥ. kṛṣṇa sākṣāt kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ. iti sādhaka bhakta lakṣaṇasya madhye raty apara paryāyasya bhāvasyāvirbhāve 'pi samyan nairvighnyam anupāgatā iti viseṣaṇena prabalatarasya kasyacid aparādhasya kascana bhāgo 'vasiṣṭo 'sti iti labhyate.

evam sati kleśa-janakasyāparādhasya leśe 'pi sādhya bhakter āvirbhāvo na sambhavati. ataeva tatraivoktasya sādhya bhakti viśiṣṭa siddha bhakta lakṣaṇasya madhye avijñātākhila kleśāḥ sadā kṛṣṇāśritākriyāḥ siddhāḥ syur ity anena tathaiva pratipāditam. tasmād bhāvasya sādhya bhakter antarbhāvo na sambhavati. tathaiva sādhana bhakter antarbhāvastu sutarām eva nāsti. yato 'traiva prakaraṇe sādhana bhakti lakṣaṇe bhāva sādhanatvarūpa viśeṣaṇena bhāvasya sādhana bhaktitvam parāstam. bhāvasya bhāva-sādhanatvābhāvāt. tasmāt sādhūktam bhaktes trividhatvam iti vivecanīyam.

Śrī Bindu-vikāśinī-vṛtti

Types of Uttamā-bhakti

If someone were to assert here that uttamā-bhakti should be classified into two types: sādhana-bhakti as the means, and prema-bhakti as sādhya, the objective, then bhāva-bhakti would be included within the category of sādhya-bhakti or prema-bhakti. Then what would be the necessity of accepting three divisions? No! This contention is completely unfounded. Uttamā-bhakti should be accepted to be of three types. There are solid grounds to support this.

In Śrī Bhakti-rasāmṛta-sindhu (2.1.276), the characteristics of a sādhaka of bhakti are described as follows:

utpanna-ratayah samyan nairvighnyam anupāgatāh kṛṣṇa sākṣāt kṛtau yogyāḥ sādhakāḥ parikīrttitāḥ

One in whose heart rati (bhāva) toward Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a sādhaka-bhakta.

By this description of a sādhaka-bhākta it is clear that in spite of the appearance of bhāva-bhakti or rati in the heart of the sādhaka, he has not obtained complete freedom from all impediments. At that time there remains in the sādhaka some trace of a great offense committed against a devotee. As long as a trace of such an offence remains in the heart of the sādhaka-bhakta, there is a possibility that kleśa, distress, and vighna, impediments, may still arise. As such, the manifestation of sādhya-bhakti or prema-bhakti is not possible in the above-mentioned characteristics of a siddha-bhakta (one who has attained to the stage of sādhya-bhakti or prema-bhakti or prema-bhakti) have been described as follows:

avijñātākhila kleśāḥ sadā kṛṣṇāśrita kriyāḥ siddhāḥ syuḥ santata prema saukhyāsvāda parāyaṇāḥ

One who is always fully immersed in activities related to Śrī Kṛṣṇa, who is completely unacquainted with impediments (*vighna*) or material distress (*kleśa*)*, and who incessantly tastes the bliss of *prema* is called a *siddha-bhakta*.

In the *sādhaka* of *bhāva-bhakti*, *kleśa* is still present. He also experiences these types of distress and various kinds of impediments (*vighna*). But in the *siddha-bhakta* there is no presence or experience of any kind of *kleśa*. Therefore, *bhāva-bhakti* can never be included within *sādhya* or *prema-bhakti*.

It could be argued, alternatively, that *bhāva-bhakti* may be included within *sādhana-bhakti*. In response to this it is said that *bhāva-bhakti* can never be accepted to fall within *sādhana-bhakti*. In this connection the characteristics of *sādhana-bhakti* have been described in *Śrī Bhakti-rasāmṛta-sindhu* (1.2.2):

kṛti sādhyā bhavet sādhyabhāvā sā sādhanābhidhā nityasiddhasya bhāvasya prākatyaṁ hṛdi sādhyatā

In this verse, sādhana-bhakti is referred to as sādhya-bhāva. In other words, the sādhana or practice of bhakti by which bhāva-bhakti is attained is called sādhya-bhāva. Since bhāva-bhakti is the fruit of sādhana-bhakti, how can it be included within sādhana-bhakti? The sādhana or means of attainment of bhāva-bhakti can never be called bhāva-bhakti. Therefore, the previously mentioned three divisions of uttamā-bhakti—namely, sādhana-bhakti, bhāva-bhakti and prema-bhakti—are thoroughly appropriate and pleasing in every respect.

^{*}The *kleśa* referred to here is of five types: *avidyā*—ignorance, *asmitā*—false ego, *rāga*—attachment, *dveṣa*—hatred, and *abhiniveśa*—perseverance in bodily enjoyment.

Sādhana-bhakti

After having defined uttamā-bhakti to be of three types, sād-hana-bhakti is now being described. The following is Śrīla Cakravartīpāda's commentary on Bhakti-rasāmṛta-sindhu (1.2.2) quoted below.

kṛtīti. sā sāmānyato lakṣitottamā bhaktiḥ. indriya vyāpāreṇa sādhyā cet sādhanābhidhā bhavati. atra indriya vyāpārasya bhakty antarbhāvaḥ, yāga kriyāyāḥ (pūrva kriyāyāḥ) yathā yāgāntarbhāvas tathaiva jñeyaḥ. tena bhakti bhinnasya na bhakti janakatvam it siddhāntye 'pi saṅgacchate. atra bhāva bhakter anubhāva rūpasya śravaṇa kīrtanādeḥ sādhanatva vyavahārābhāvāt tad vāraṇāyāha sādhyeti. sādhyo bhāvo yayā sā bhāva janakety artha tena dharma-arthādi puruṣārthāntara sādhaka bhaktiś ca parihṛtā uttamāyā upakrāntatvāt. bhāvādīnām sādhyatve kṛtrimatvāt parama puruṣārthatvābhāvaḥ syād ity āśaṅkyāha nity eti. bhāvasyāpy upalakṣaṇamataḥ śravaṇa kīrtanādayo 'pi grāḥyāḥ. teṣām api karṇa jihvādau prākaṭyamātram. yathā śrī kṛṣṇo vasudeva gṛhe avatatāra. bhaktīnām bhagavac chakti viśeṣat-venāgre sādhayiṣyamāṇatvād iti bhāvaḥ.

Śrī Bindu-vikāśinī-vṛtti

Sādhana-bhakti is of two kinds—vaidhī and rāgānugā. The characteristics of uttamā-bhakti have been described in a general way in the verse anyābhilāṣitā-śunyam. When uttamā-bhakti is accomplished through the medium of the senses of the baddha-jīva, it is called sādhana-bhakti. This is stated in Śrī Bhakti-rasāmṛta-sindhu (1.2.2):

kṛti sādhyā bhavet sādhyabhāvā sā sādhanābhidhā nityasiddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā That bhakti which is accomplished through the function of the senses and by which bhāva-bhakti is obtained is called sādhana-bhakti. The manifesting of the nitya-siddha bhāva within the heart of the purified jīva is called sādhyatā.

Bhakti is the nitya-siddha bhāva of the jīva. To bring about its manifestation within the purified heart is called sādhyatā or the attainment of the desired pursuit. The purport of this statement is that in the jīva who is an infinitesimal particle of spirit, cit-kaṇa, there exists inherently a particle of bliss (ānanda-kaṇa) of Śrī Kṛṣṇa who is compared to the unlimited spiritual sun. When the jīva is bound by māyā, this ānanda-kaṇa remains practically lost. To cause this eternal nature (nitya-svabhāva) to manifest within the heart is the one and only duty of the jīvas. Only in this condition is the state of attainment of the eternally accomplished reality (nitya-siddha vastu) effected. As long as this bhakti which brings about the manifestation of bhāva is effected through the sense organs of the baddha-jīva, it is called sādhana-bhakti.

Only by the mercy of Kṛṣṇa or His devotees does *bhakti* in the form of śravaṇa, kīrtana, and so on, manifest itself upon the purified senses of the jīva. Prior to this, when the faithful jīva through his own effort performs *bhagavan-nāma-kīrtana* with the tongue or hears *bhagavad-kathā* with the ears, such an endeavor is called *indriya-vyāpāra* (engagement of the senses) or *indriya-preraṇā* (that which is induced by the senses). But this also is accepted as *sādhana-bhakti*.

Just as for the performance of a yajña, it is necessary to first collect ghee, firewood, kuśa grass, flowers, a sitting place and other paraphernalia. The gathering of these items and other preliminary activities are understood to be included within the yajña. Similarly for the performance of sādhana-bhakti consisting of śravaṇa, kīrtana, and so on, the preliminary activities of forcibly engaging the senses (indriya-vyāpāra) are also accepted as part of bhakti. Karma, jñāna, yoga, tapasya, vows, or any other means separate from bhakti cannot bring about its manifestation. Bhakti is the only cause of the appearance of bhakti. This conclusion is thoroughly appropriate.

Comment

In reality, sravaṇa, kīrtana and the other angas of bhakti are not functions of the material senses. They cannot be undertaken by the material senses. Because bhakti is a specialised function of Śrī Kṛṣṇa, it is an eternal spiritual phenomena (nitya-cinmaya-padārtha). By the mercy of Śrī Kṛṣṇa or His devotees, bhakti, manifesting itself upon the senses of the sādhaka, spiritualises them and causes them to attain oneness (tādātmā) with its nature. The various sādhana-angas of uttamā-bhakti may then be undertaken through the medium of the purified senses. But it should be remembered that the various types of sādhanas directed toward the attainment of dharma, artha, kāma and mokṣa are not counted as sādhana-bhakti. Only those angas of bhakti which give rise to bhāva-bhakti are accepted as sādhana-bhakti.

Bhāva-bhakti as Nitya-siddha

The angas of bhakti such as śravaṇa, kīrtana, and so on which are performed in the stage of bhāva-bhakti or in other words, which are undertaken as by-products or anubhāvas of bhāvabhakti are also known as bhāva-bhakti. To refer to them as sādhana-bhakti would be a mistake. Therefore, in order to prevent this, the qualifying term sādhya-bhāva has been used in the verse under discussion (Brs 1.2.2). That by which bhāva is to be accomplished (sādhya) is called sādhya-bhāva. Sādhana-bhakti brings about the manifestation of bhāva-bhakti. Therefore, the practices of bhakti by which dharma, artha, kāma, mokṣa and other purușārthas or human goals are accomplished are quite apart from sādhana-bhakti which gives rise to bhāva-bhakti. They cannot be classified as sādhana-bhakti. The reason for this is that sādhana-bhakti is carried out only in connection with that uttamā-bhakti in which there is no trace of desires other than for bhakti.

A doubt may be raised here that if bhāva-bhakti is brought about by sādhana-bhakti, then bhāva-bhakti must not have existed previously. It arose by the performance of sādhana-bhakti. In

that case *bhāva-bhakti* would be *anity*a (non-eternal) or *kṛtrim* (that which is not natural or spontaneously manifest). Therefore, how could this *anitya-bhāva-bhakti* be accepted as *nitya-siddha* (eternally accomplished) or in other words as the supreme object of attainment, *parama-puruṣārtha-vastu*?

The word *nitya-siddha* has been used in the original text in order to dispel this doubt. *Bhāva* is an eternally accomplished phenomena (*nitya-siddha*). It always exists in the *nitya-parikaras* or eternal associates of Bhagavān. This *nitya-siddha-bhāva* manifests itself from the Lord's eternal associates into the heart of the purified *jīva*. This is verified in Śrī Caitanya-caritāmṛta (Madhya-līlā, 22.107):

nitya-siddha kṛṣṇa-prema sādhya kabhu naya śravaṇādi śuddha-citte karaye udaya

Kṛṣṇa prema is an eternally established reality; it is not brought about by sādhana. It automatically manifests itself in the heart purified by the performance of the various angas of bhakti such as śravaṇa, kīrtana, and so on.

Bhāva is the indistinct, beginning stage of prema, which is also known as prema-ańkura or the sprout of prema. The mature or highly intensified condition of bhāva is called prema. Therefore, the bhāva being referred to is also an eternally established reality (nitya-siddha-vṛtti).

The word bhāva has been used in the sense of upalakṣaṇa. Upalakṣaṇa means the act of implying something that has not been directly expressed. Upa is a prefix which literally means towards, near to, by the side of, together with, and so on. When in describing some particular characteristic (lakṣaṇa) a second characteristic is simultaneously and indirectly implied, it is called upalakṣaṇa. Therefore the word bhāva also implies the aṅgas of bhakti, such as śravaṇa and kīrtana, undertaken as anu-bhāvas or resultant actions of bhāva-bhakti.

Although Śrī Kṛṣṇa 'appeared' in the home of Vasudeva, one should not think that Vasudeva gave birth to Kṛṣṇa. This is incorrect. Similarly one should not think that sādhana gives

birth to bhāva. Rather bhāva automatically manifests itself upon the ears, tongue and other senses which have been purified by sādhana. At such a time, the performances of sādhana such as śravaṇa and kīrtana, being fully constituted of bhāva, become one with its nature. They are then nitya-siddha being anubhāvas of the nitya-siddha-bhāva-bhakti. Therefore, the aṅgas of śravaṇa, kīrtana, and so on, manifest themselves automatically on the tongue, ears and other senses of persons engaged in the nitya-siddha-aṅgas of bhakti. This is due to the fact that bhakti is a specialised function of the svarūpa-śakti of Bhagavān. This will be described further ahead in connection with bhāva-bhakti.

(3) Stages Leading to the Appearance of Prema

ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā tato 'nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ athāsaktis tato bhāvas tataḥ premābhyudañcati sādhakānām ayaṁ premnaḥ prādurbhāve bhavet kramaḥ

Śrī Cakravartīpāda's Sanskrit Commentary

atra bahuşvapi krameşu satsu prāyikam ekam kramam āha ādāvitidvayena. ādau prathama-sādhu-sange sāstra-sravaņa dvārā sraddhā tadartha-visvāsaḥ. tataḥ sraddhānantaram dvitīyaḥ sādhu-sango bhajana rīti sikṣārtham. niṣṭhā bhajane avikṣepeṇa sātatyam kintu buddhi pūrvikeyam. āsaktis tu svārasikī. etena niṣṭhāsaktyor bhedo jñeyaḥ.

Śrī Bindu-vikāşiņī-vṛtti

There are many stages leading to the manifestation of prema. Among them, those that are most famous in the scriptures will be described here. The bhagavad-vimukha-jīva or one whose face is averted from Bhagavān has from a time without beginning (anādi-kāla) fallen into the unlimited flow of the insurmountable ocean of material existence and is thus wandering here and there. When by the special mercy of Bhagavān, the jīva's material existence begins to wane, he obtains the association of the bhagavad-bhaktas. At that time, in the company of sādhus, he obtains the extraordinary fortune of hearing from the mouth of elevated devotees the scriptures which are filled with the glories concerning the three topics of bhaktas, bhakti, and Bhagavān.

(1) By hearing the sāstras, pāramārthika or transcendental suddha-sraddhā appears. The word sraddhā here implies firm belief in the meaning of the bhakti-sāstras such as Śrīmad Bhaga-vad-Gītā, Śrīmad-Bhāgavatam, Śrī Bhakti-rasāmṛta-sindhu, and so forth. (2) Upon the appearance of such sraddhā, one again obtains sādhu-saṅga and, in their company, begins to receive

instructions regarding the methods for executing *bhajana*. (3) Thereafter, one takes up the practices of *bhajana* (*bhajana-kriyā*) beginning with *śrī-guru-padāśraya*, and so on. (4) By constant engagement in *bhajana*, *anarthas* gradually disappear (*anartha-nivṛtti*).

(5) This elimination of anarthas takes place in successive stages. As one becomes progressively freed from anarthas, he attains niṣṭhā and freedom from all distractions (viksepa). At that stage ekāgratā (one-pointedness) and nairantaryamayi (incessant striving) arise in the pursuit of bhajana. (6) Thereafter, ruci (taste) or, in other words, an intense hankering (lālasā) for bhajana develops. (7) When ruci becomes very deep it is called āsakti. The difference between niṣṭhā and āsakti is that niṣṭhā involves application of the intelligence, whereas āsakti is spontaneous. In the stage of niṣṭhā, even if the mind is not attracted, by one's intelligence one remains devoted to the performance of bhajana. However, when one comes to the stage of āsakti, the sādhaka has no more dependence on any kind of reasoning by the faculty of the intelligence. At that stage he is deeply immersed in the performance of bhajana in a spontaneous manner. (8) After the stage of āsakti, bhāva or rati makes its appearance. (9) At the final stage prema manifests. This is the order of the stages leading to the appearance of prema within the heart of the sadhaka.

Comment

Anarthas are of four kinds: (1) svarūpa-bhrama (illusion about spiritual identity), (2) asat-tṛṣṇā (thirst for that which is unreal—that is, material enjoyment), (3) aparādha (offenses), and (4) hṛḍaya-daurbalya (weakness of heart).

Svarūpa-bhrama is also of four kinds: (1) sva-tattva or jīva svarūpa bhrama (illusion about one's own spiritual identity), (2) paratattva-bhrama (illusion about the spiritual identity of the supreme absolute truth), (3) sādhya-sādhana tattva-bhrama (illusion about sādhana-bhakti or the means of spiritual perfection and sādhya, the object to be obtained by such sādhana, or in

other words *prema-bhakti*), and (4) *māyā-tattva-bhrama* (illusion about the Lord's external energy—*māyā*).

Asat-tṛṣṇā—thirst for material enjoyment—is of four types: (1) varieties of desires for material enjoyment in this world, (2) desires for enjoyment in the higher planetary systems of svargaloka, (3) desires for the attainment of the eight mystic siddhis and the nine divine jewels of Kuvera (padma, mahāpadma, sankha, makara, kacchapa, mukunda, kunda, nīla, and kharva), and (4) the desire for mukti.

Aparādhas are of four kinds: (1) offenses toward Kṛṣṇa, (2) offenses toward kṛṣṇa-nāma, (3) offenses toward kṛṣṇa-svarūpa (the Śrī Vigraha form of the Lord), and (4) offenses toward the tadīya-citta-kaṇa-jīvas (living entities who are infinitesimal particles of spirit belonging to the Lord).

Hṛdaya-daurbalya—weakness of heart—is of four kinds: (1) tuccha-āsakti (attachment for useless things), (2) kūṭī-nāṭī (deceitful behavior—the word kūṭī-nāṭī may be broken down into the constituent parts 'kū', bad or evil, and 'na' or nāṭī, that which is forbidden. In that case it would mean doing wicked deeds or doing that which is forbidden), (3) mātsarya (envy), and (4) sva-pratiṣṭhā lālasā (desire for one's own fame and prestige).

Aside from the above description, there are four additional varieties of anarthas: (1) duṣkṛti-uttha (arising from past sins), (2) sukṛti-uttha (arising from previous pious activities), (3) aparādha-uttha (arising from offenses), and (4) bhakti-uttha (arising in relationship to bhakti).

- (1) Duṣkṛti-uttha—anarthas arising from past sinful activities refer to five types of kleśa or distress: (i) avidyā—ignorance or forgetfulness of Kṛṣṇa, (ii) asmitā—the false egoism arising from the conceptions of 'I' and 'mine' in relationship with the material body, (iii) rāga—attachment for the objects of sense gratification, (iv) dveṣa—hatred or aversion to unpleasant, disagreeable or adverse situations, and (v) dur-abhinivesa—attachment for or absorption in sinful activities.
- (2) Sukṛti-uttha—various kinds of material enjoyment arising from the pious activities of one's previous birth.

(3) Aparādha-uttha—suffering arising from nāmāparādha and

other types of offenses.

(4) Bhakti-uttha—desires for lābha or material gain, pūjā or worship, and pratiṣṭhā or prestige arising from the performance of sakāma-bhakti or sopādhika-bhakti—conditional devotional service.

One should endeavor to uproot all these anarthas, otherwise niṣṭhā will not develop.

One further point should be clarified in regard to the appearance of prema. In the verse under consideration (ādau śraddhā), the word ādau refers to the initial contact with devotees (sādhu-saṅga). This sādhu-saṅga is not obtained coincidentally. It is the result of sukṛti or pious activities accumulated over many, many lifetimes.

bhaktistu bhagavad bhakta sangena parijāyate sat-sanga-prāpyate pumbhiḥ sukṛtaiḥ pūrva sañcitaiḥ (Bṛhan Nāradīya Purāṇa 4.33; Hbv 10.279)

Bhakti becomes manifest by the association of the Lord's devotees. The association of devotees is obtained by previous accumulated piety.

In the sāstras, subha-karma, or pious activity, is called sukṛti. Subha-karma is of two kinds—that which promotes bhakti and that which instigates some secondary result other than bhakti. Sukṛti which begets ordinary fruits arises from such activities as service to one's parents or husband, material welfare work, charity, execution of nitya-naimittika-karma (one's daily and occasional duties), cultivation of sānkhya and other types of jñāna, and so on.

Sukṛti which gives rise to pāramārthika or transcendental results, or in other words bhakti, arises from contact with places, such as a temple or holy place, times or holy days, or objects related to bhakti or sādhu-saṅga. When heaps and heaps of sukṛti which yields bhakti accumulate over countless lifetimes, bhakti makes its appearance through the via-medium of sādhu-saṅga.

Laukika or material sukṛti, after producing its desired fruits, is exhausted. The fruit of laukika-sukṛti extends no further than the limit of material enjoyment. Sukṛti which is rooted in brahma-jñāna produces its fruit in the form of mukti and is then dissipated. These two types of sukṛti are thoroughly incompetent to produce the fruit of bhakti.

Sukṛti giving rise to bhakti arises from association with vaiṣṇava-sādhu bhaktas, observance of Ekādasī, Janmāṣṭamī, Gaura-pūrṇīma and other occasions which produce a saintly attitude; seeing or touching tulasī, the śrī mandira, Śrī Vṛndāvana and other holy places connected to the Lord or holy rivers like the Gaṅgā or Yamunā; honoring mahāprasāda, and other such activities. When these activities are performed unknowingly, it is called sukṛti. When, however, these activities are performed in the association of devotees and in full knowledge of their greatness, they become aṅgas of bhakti. In the Śrī Caitanya-caritāmṛta (Madhya, 22.62) it is said:

'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya kṛṣṇe bhakti kaile sarva-karma kṛta haya

Simply by performing *bhakti* unto Śrī Kṛṣṇa all obligations of this human form of life will be fulfilled. Such firm, decisive faith is called *sraddhā*.

śraddhā-tv-anyopāya-varjam bhakty-unmukhī citta-vṛtti viśeṣa (Āmnāya-sūtra 57)

That particular disposition of the heart (*citta-vṛtti*) which remains always inclined toward Śrī Kṛṣṇa alone, leaving aside all other methods of *sādhana* such as *jñāna*, *karma*, and *yoga*, is called *śraddhā*.

By the association of saintly devotees, *sraddhā*, which is the seed of the creeper of devotion (*bhakti-latā-bīja*), arises in the heart of the *sādhaka*. This is stated in various places in the *Śrī Caitanya-caritāmṛta*:

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' kṛṣṇa-prema janme, tenho punaḥ mukhya aṅga

Sādhu-saṅga is the root cause of kṛṣṇa-bhakti. This sādhu-saṅga waters the creeper of kṛṣṇa-bhakti (sādhana-bhakti) through the medium of śravaṇa and kīrtana and thus transforms it into kṛṣṇa-prema. When kṛṣṇa-prema is awakened, sādhu-saṅga becomes the most essential aṅga once again. (C.c., Madhya 22.83)

brahmāṇḍa bhramite kona bhāgyavān jīva guru-kṛṣna-prasāde pāya bhakti-latā-bīja

While continuously wandering throughout the innumerable material universes, some extremely fortunate *jīvas* obtain the *bhakti-latā-bīja* of *śraddhā* by the causeless mercy of Śrī Śrī Guru and Kṛṣṇa. (*C.c.*, *Madhya* 19.151)

kona bhāgye kāro samsāra kṣayonmukha haya sādhu-saṅge tabe, kṛṣṇe rati upajaya

When the material entanglement of the living entity who is wandering throughout this worldly existence begins to diminish, then he obtains sādhu-sanga by the causeless mercy of the Lord. By that sādhu-sanga, he obtains kṛṣṇa-bhakti successively in the stages of śraddhā, niṣṭhā, ruci, āsakti, and rati. (C.c., Madhya 22.45)

kṛṣṇa yadi kṛpā kare kona bhāgyavāne guru-antaryāmi-rūpe sikhāya āpane

When Śrī Kṛṣṇa, who is an ocean of mercy, becomes causelessly merciful toward some fortunate jīva wandering throughout material existence, then inspiring him from within as the caitya-guru and from without as the elevated śikṣā and dikṣā gurus, He personally gives him instructions about how to perform bhajana. (C.c., Madhya 22.47)

śraddhāvān jana haya bhakti-adhikārī 'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī

Devotees are categorized in accordance with the degree of their sraddhā. Those whose faith is the least are known as kaniṣṭha-bhaktas; those whose faith is intermediate are known as madhyama-bhaktas, and those who faith is highly developed are known as uttama-mahābhāgavatas. (C.c., Madhya 22.64)

sādhu-sange kṛṣṇa-bhaktye śraddhā yadi haya bhakti phala 'prema' haya, saṃsāra yāya kṣaya

When a sādhaka-bhakta obtains faith in the association of soft-hearted and affectionate (snigdha) rasika Vaiṣṇavas who are more advanced than himself, who are thoroughly versed in all the conclusions of the revealed scriptures, and who are of the same disposition (svajātīya), he very quickly obtains premabhakti and his material entanglement is easily dissipated. (C.c., Madhya 22.49)

mahat-kṛpā binā kona karme 'bhakti' naya kṛṣṇa-bhakti dūre rahu, samsāre nahe kṣaya

Without the mercy of elevated devotees, *bhakti* cannot be obtained by any method. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from repeated birth and death and material attachment. (*C.c.*, *Madhya* 22.51)

Sādhu-saṅga is the root of bhagavad-bhakti—kṛṣṇa-bhakti janma-mūla haya sādhu-saṅga (C.c., Madhya 22.83). In the Śrī-mad-Bhāgavatam (11.20.8) the Supreme Lord has said: yadṛcchayā mad-kathādau jāta-śraddhas-tu yaḥ pumān—"By virtue of the good fortune of their previous births, those in whom śraddhā is awakened toward My līlā-kathā are eligible to take up bhakti."

Śrīla Jīva Gosvāmī, in defining the meaning of the word yadrcchayā (voluntarily, spontaneously, or by their own will) used in this śloka, has said: kenāpi parama svatantra bhagavad-

bhakta-sanga tat-kṛpājāta parama-mangalodayena—"By the association of the Lord's supremely independent devotees and as a consequence of the mercy obtained from them, one obtains great fortune—saubhāgya. That saubhāgya itself becomes the eligibility for bhakti."

The meaning of saubhāgya is that by the contact of sādhus from one's previous life and by the mercy obtained from them, a very deep impression or samskāra is formed upon the mind or heart. When it is nourished again in the present life, it arises in the form of śraddhā. This śraddhā is the cause of the awakening of bhakti. In this connection, it is said in Śrīmad-Bhāgavatam (3.25.25):

satām prasangān-mama vīrya-samvido bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ taj-joṣaṇād-āśv-apavarga-vartmani śraddhā ratir bhaktir anukramiṣyati

In the association of pure devotees, there are descriptions of My heroic deeds which are very pleasing to the ear and the heart. Such descriptions bestow real knowledge of My excellence. By regular hearing and contemplation of such topics, one is liberated from ignorance as a result of which one successively attains *sraddhā*, *rati* (*bhāva-bhakti*), and *prema-bhakti* toward Me.

According to the *siddhānta* previously mentioned, *sādhu-saṅga* is the passageway which brings one face to face with the Lord. By the influence of *sādhu-saṅga*, the living entity who is averted from the Lord becomes turned toward the Lord. Furthermore, by that association, *śraddhā*, *rati*, and *prema* arise one after another.

By the association of sādhus whose attention is not incessantly and exclusively drawn upon the Lord, and in whom śraddhā, rati and prema has not arisen, the bahir-mukha-jīva cannot be turned toward the Lord, nor can śraddhā, rati, or prema develop in him. By the association of sādhus who are attached only to the rituals of proper conduct which are in accordance with the rules and regulations of the Vedas, bhagavad-unmukhatā (attentive-

ness toward the Lord) and śraddhā, rati, and prema cannot arise.

Sādhu-saṅga is of two types: the association of siddha-mahāpuruṣas, or perfected souls, who pursue the path of know-ledge (jñāna-mārga) and the association of siddha-mahāpuruṣas who pursue the path of bhakti (bhakti-mārga). By the association of jñānīs, śraddhā, rati, and prema cannot awaken. Although material attachments may be dissipated by the association of such persons, śraddhā, rati and prema toward the personal form of the Lord does not arise in the jīva. Therefore, their association is irrelevant.

Siddha-mahāpuruṣas who pursue the path of bhakti are of three types: (1) bhagavat-pārṣada-deha-prāpt (those who have obtained perfected spiritual bodies as eternal associates of the Lord, (2) nirdhūta-kaṣāya (those who have thrown off all material impurities), and (3) mūrcchita kaṣāya (those in whom a trace of material contamination still lies dormant).

(1) Bhagavat-pārṣada-deha-prāpt

After giving up the gross material body, those who have perfected themselves through the practice of *bhakti* obtain *sac-cit-ānanda* spiritual forms which are just suitable for the service of the Lord as associates (*pārṣadas*). Such persons are the best of all *uttama-bhāgavatas*.

(2) Nirdhūta-kaṣāya

Those who, although still residing within the gross material body made of five elements, have no trace of material desire (vāsanā) nor any material impressions (saṃskāras) within their hearts are called nirdhūta-kaṣāya (who have thrown off all material impurities). They belong to the intermediate class of uttama-bhāgavatas.

(3) Mūrcchita-kaṣāya

Those siddha-mahāpuruṣas pursuing the path of bhakti in whose hearts there remains a trace of desire (vāsanā) and impressions (saṃskāras) based on the material mode of goodness are known as mūrcchita-kaṣāya. Due to influence of their bhakti-

yoga, these vāsanās and samskāras remain in a dormant or unconscious state. As soon as there is a favorable opportunity, their worshipful object, Śrī Bhagavān, somehow causes their desire to be consumed and attracts them to His lotus feet. Such elevated souls belong to the preliminary stage (kaniṣṭha) of uttama-bhāgavatas.

Devarși Nărada is an example of the topmost uttama-bhāga-vata. Sukadeva Gosvāmī belongs to the intermediate stage of uttama-bhāgavatas (nirdhūta-kaṣayā). Śrī Nārada in his previous birth as the son of a maidservant is an example of the preliminary stage of uttama-bhāgavatas (mūrcchita-kaṣāya). The association and mercy of these three kinds of mahā-bhāgavatas is the cause of the production of śraddhā. By discussing the gradations of bhakti of different categories of devotees, one can automatically understand the gradations of the effect of their association.

Some people think that there is no need to take shelter at the lotus feet of a spiritual master (guru-padāśraya). Is their any harm in reading books by oneself and thus performing bhajana? Some persons accept dīkṣā from their mother, father or other relatives, considering that there is no need to take shelter at the lotus feet of a sad-guru. Such persons think as follows, "Some elevated personalities appeared in our dynasty and we are their descendants. Therefore, we are already gosvāmīs or mahāpuruṣas. Why should we accept dīkṣā from any other person?" But Śrīman Mahāprabhu has said in the Śrī Caitanya-caritāmṛta (Madhya, 8.128):

kibā vipra, kibā nyāsī, śūdra kene naya yei kṛṣṇa-tattva-vettā, sei 'guru' haya

Whether one is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he is learned in all the truths regarding Śrī Kṛṣṇa, then he is to be accepted as a *guru*.

It is also stated in the Śrīmad-Bhāgavatam (11.3.21):

tasmād gurum prapadyeta jijñāsuḥ śreyaḥ uttamam śābde pare ca niṣṇātam brahmaṇy-upasamāśrayam How can a person who is desirous of knowing what is duty and what is not duty obtain the topmost benefit? In order to understand this, one must approach the lotus feet of a *sad-guru*. One who is expert in understanding all the conclusions of the revealed scriptures such as the Vedas, who has direct experience and realization of Bhagavān, and who is not influenced by any kind of material agitation is known as a *sad-guru*.

The purport of this statement is that only a person who is situated in *śuddha-bhakti*, who is learned in all the conclusions of the *śāstra*, whose actions are pure, who is simple and honest, who is free from greed, who is free from deviant conclusions such as *māyāvāda*, who is expert in all functions related to the service of the Lord, who is free from lethargy, and who is intently devoted to the holy name of the Lord is fit to become a *guru*. It doesn't matter what family, race, social classification (*varṇa*), or stage of life (*āśrama*) he may be in.

Another consideration is that only a person who is free from lethargy, who is faithful, whose activities are pure, and who is desirous of *bhagavad-bhakti* is eligible to become a disciple. When the *guru* considers the disciple fit and when the disciple ascertains the *guru* to be a pure devotee of Kṛṣṇa and thus reposes his faith in him, the spiritual master will then impart instructions unto the disciple.

There are two kinds of gurus: the dīkṣā-guru and the śikṣā-guru (the śravaṇa-guru and the śikṣā-guru are here considered as one). One should accept initiation from the dīkṣā-guru and take instructions regarding the process of worship (arcana). There is only one dīkṣā-guru, but there can be many śikṣā-gurus. The śikṣā-guru gives instructions on how to perform bhajana. According to the Śrī Caitanya-caritāmṛta and other scriptures, one should not discriminate between the dīkṣā and śikṣā-gurus—there is no difference between these two.

The dīkṣā and śikṣā-gurus have been described respectively as bhagavad-rūpa or prakāśa (the external form or feature of the Lord) and bhagavad-svarūpa (the internal identity or form of the Lord). This is clearly mentioned in the Caitanya-caritāmṛta. The dīkṣā-guru has been described in the following words (Ādi 1.45):

guru kṛṣṇa-rūpa hana śāstrera pramāṇe guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

According to the evidence of the revealed scriptures, the $(d\bar{\imath}k\bar{\imath}a)$ guru is directly the outward form of the Supreme Lord Śrī Kṛṣṇa $(krṣṇa-r\bar{\imath}\iota pa)$. Kṛṣṇa in the form of the spiritual master bestows mercy upon the devotees.

The śikṣā-guru is described as follows (Ādi 1.47):

sikṣā-guruke ta 'jāni kṛṣṇera svarūpa

One should know the siksā-guru to be the internal form or iden-

tity of Śrī Kṛṣṇa (kṛṣṇa-svarūpa).

Jagad-Guru Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given an elaborate explanation of these verses in his commentary to Śrī Caitanya-caritāmṛta.

Comment

There is very little difference between the words rūpa and svarūpa. The word rūpa conveys the sense of form, figure, or appearance, whereas the word svarūpa conveys the sense of form, nature, or condition. For example, Śrī Kṛṣṇa is tribhaṅga-lalita. He looks very charming as He holds the flute to His lips. This is kṛṣṇa-rūpa. The various moods He expresses as dhīroddhata, dhīra-lalita, dhīra-sānta, dhīrodātta and so many other moods are all kṛṣṇa-svarūpa. In Kṛṣṇa there is no difference between rūpa and svarūpa. There is no difference between His external form and His internal moods. Similarly, there is no difference between the dīkṣā and sikṣā-gurus. The dīkṣā-guru reveals Kṛṣṇa's rūpa and the sikṣā-guru reveals Kṛṣṇa's svarūpa.

Without thoughtful consideration, some people take shelter at the feet of a māyāvādī sannyāsī or a prākṛta-sahajiyā* who is a Vaiṣṇava in name only, or a family guru (kula-guru) who is igno-

^{*}A prākṛta-sahajiyā is one who abandons the fundamental procedures of sādhana and imitates the symptoms of advanced devotees by a material display.

rant in the matter of *bhajana*. Having taken shelter of such persons, they think that they have obtained a genuine spiritual master or *sad-guru*. They think that there is no need for *sādhana-bhajana* or for *sādhu-saṅga*, but this kind of consideration is blind faith. Such a spiritual master simply hinders one's attainment of *prema*.

After taking shelter of the lotus feet of a sad-guru and performing bhajana in a regular way, the disciple should discern whether or not his anarthas are going away. One can consult the book named Mādhurya-kādambinī written by the same author, Srīla Viśvanātha Cakravartī Ṭhākura, for a detailed description of anarthas and the method to obtain freedom from them. Those who perform bhajana but make no endeavor to become free from anarthas cannot make any advancement in bhajana. Therefore, only by performing bhajana in accordance with the appropriate methods can the sādhaka make steady progress beginning from śraddhā and culminating in one's desired goal of prema.

(4) The Sixty-four Angas of Bhajana

atha bhajanasya catuḥ-ṣaṣṭir-aṅgāni

śrī-guru-pādāśrayaḥ, śrī kṛṣṇa-dīkṣā-śikṣādi, śrī-guru-sevā, sādhu-mārgānusāraḥ, bhajana-rīti-praśnaḥ, śrī kṛṣṇa-prītaye bhogādi-tyāgaḥ, tīrtha-vāsaḥ, tīrtha-māhātmya-śravaṇaṁ ca, sva-bhakti-nirvāhānurūpa-bhojanādi-svīkāraṁ, ekādaśī-vratam, aśvattha-tūlasī-dhātrī-go-brāhmaṇa-vaiṣṇava-saṃmānaṁ—pūrva-daśa-grahaṇam.

para-daśa-tyāgaḥ—asādhu-saṅga-tyāgaḥ, bahu-śiṣya-karaṇa-tyāgaḥ, bahvārambha tyāgaḥ, bahu-śāstra-vyākhyā-vivādādi tyāgaḥ, vyavahāre kārpaṇya-tyāga, śoka-krodhādi-tyāgaḥ, devatāntara-nindā-tyāgaḥ, prāṇimātre udvega-tyāgaḥ, sevā-parādha-nāmāparādha-tyāgaḥ, guru-kṛṣṇa-bhakta-nindā sahana tyāgaḥ.

vaiṣṇava-cihna-dhāraṇam, harināmākṣara-dhāraṇam, nir-mālya-dhāraṇam, nṛtyam, daṇḍavat-praṇāmam, abhyutthānam, anuvrajyā, śrī-mūrti-sthāne gamanam, parikramā, pūjā, pari-caryyā, gītam, sankīrtanam, japaḥ stavapāṭhaḥ, mahāprasāda-sevā, vijñaptiḥ, caraṇāmṛta-pānam, dhūpa-mālyādi-saurabha-grahaṇam, śrī-mūrti-darśanam, śrī-mūrti-sparśanam, ārātrika-darsanam, śravaṇam, tat-kṛpāpekṣaṇam, smaraṇam, dhyānam, dāsyam, sakhyam, ātma-nivedanam, nija-priya-vastu-samarpaṇam, kṛṣṇārthe samasta-karma-karaṇam.

sarvathā śaraṇāpattiḥ, tulasī-sevā, vaiṣṇava-śāstra-sevā, mathurā-maṇḍale vāsaḥ, vaiṣṇava-sevā, yathā-śakti dolādi-mahotsava-karaṇam, kārttika-vratam, sarvadā harināma-grahaṇam, janmāṣṭamī-yātrādi-kañca, evam ūnaṣaṣṭi bhakty-aṅgāni; atha tatra pañca aṅgāni sarvataḥ śreṣṭhāni yathā—śrī-mūrti-sevā-kauśalam, rasikaiḥ saha śrī-bhāgavatārthāsvādaḥ, sajātīya-snigdha-mahattara-sādhu-saṅgaḥ, nāma-saṅkīrtanam, śrī-vṛndāvana-vāsaḥ evam militvā catuḥ-ṣaṣṭy-aṅgāni.

Śrī Cakravartīpāda's Sanskrit Commentary

kṛṣṇa-dīkṣādīti—dīkṣā-pūrvaka śikṣaṇam ity arthaḥ. śrī kṛṣṇeti—śrī kṛṣṇa prāpteryo hetuḥ kṛṣṇa-prasādas tadartham ity arthaḥ. ādi grahaṇālloka-vitta-putrādayo gṛhyante. sevā-nāmāparādheti—sevā-nāmāparādhānām udbhavaḥ sādhakasya prāyobhavaty eva, kintu paścāt yatnena teṣām abhāvakāritā.

Śrī Bindu-vikāśinī-vṛtti

(1) Śrī Guru-padāśraya Taking shelter at the lotus feet of Śrī Guru

In all the scriptures which promote *bhakti*, the unlimited glories of Śrī Guru have been described. Without taking shelter at the lotus feet of a *sad-guru*, it is impossible to enter into the realm of *bhagavad-bhajana*. Therefore, out of all the *aṅgas* of *bhakti*, *sad-guru-padāśraya* has been cited first. It is the duty of all faithful persons who have a desire for *bhagavad-bhakti* to take shelter at the lotus feet of a spiritual master who is a genuine preceptor of the *śāstras* expounding the glories of Bhagavān and who is expert in understanding and explaining the *mantras* describing Bhagavān.

All anarthas are easily removed only by the mercy of such a genuine spiritual master and thus one also obtains the supreme favor of Bhagavān. By the mercy of Śrī Guru, all anarthas are easily destroyed. Śrīla Jīva Gosvāmī has demonstrated this in his Bhakti-sandarbha (Anuccheda 237) by citing the evidence of various śāstras. He has explained this by the statement of Brahmājī as well:

yo mantraḥ sa guruḥ sākṣāt yo guruḥ sa hariḥ svayam gurur-yasya bhavet tuṣṭas-tasya tuṣṭo hariḥ svayam

The mantra (which is given by the guru) is itself the guru, and the guru is directly the Supreme Lord Hari. He upon whom the spiritual master is pleased also obtains the pleasure of Śrī Hari Himself.

Comment

The guru's internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a mantra. Everything is given in seed form within the mantra. At first the disciple will not be able to understand, but by performing sādhana and bhajana under the guidance of Śrī Gurudeva and by meditating on the mantra given by him, gradually everything will be revealed. Therefore it is said here that the mantra is the direct representation of Śrī Gurudeva.

In the Hari-bhakti-vilāsa (4.360) it is stated:

harau rușțe gurus-trătă, gurau rușțe na kaścana tasmăt sarva-prayatnena gurum-eva prasădayet

Even if a person incurs the displeasure of the Lord, the spiritual master may still give him protection, but if the spiritual master is displeased, there is no one to give him protection. Therefore, one should please Śrī Gurudeva by all endeavors of one's body, mind, and words.

The author Śrīla Viśvanātha Cakravartī Ṭhākura has also said: yasya prasādād-bhagavat-prasādo yasyāprasādān-na gatiḥ kuto 'pi—"For one who pleases the spiritual master the Supreme Lord is automatically pleased, but for one who displeases the spiritual master there is no means of obtaining success. I therefore meditate upon Śrī Gurudeva, offer prayers to him, and bow down before him three times a day."

What is required to be a guru? This has been stated in the eleventh canto of Śrīmad-Bhāgavatam (11.3.21):

tasmād gurum prapadyeta jijñāsuḥ śreya uttamam śābde pare ca niṣṇātam brahmaṇy-upasamāśrayam

In the Bhakti-sandarbha, Anuccheda 202, Śrīla Jīva Gosvāmī has defined the meaning of the words śābde pare ca niṣṇātam in the following statement: śābde brahmaṇi vede tātparya vicāreṇa

niṣṇātam tathaiva niṣṭhām prāptam, pare brahmaṇi-bhagavadādi-rūpāvirbhāvestu aparokṣānubhavena— "One who is expert in explaining the purport of the Vedas which are śabda-brahma, who has direct experience of Parabrahma (the Supreme Brahman, Śrī Kṛṣṇa), and who is devoid of all material expectations and requirements should be accepted as a genuine spiritual master. One should take shelter of such a guru through the process of hearing in order to know the truth regarding sādhana, the means, and sādhya, the goal."

Similarly, it has been stated in the Śrutis (Muṇḍaka Upaniṣad 1.2.12): tad-vijñānārtham sa gurum-evābhigacchet samit-pāṇi śrotriyam brahma-niṣṭham—"In order to obtain direct realization of the supreme absolute reality, bhagavat-tattva-vastu-vijñāna; or knowledge concerning prema-bhakti, a person who is desirous of his own welfare, should approach a sad-guru who knows the purport of the Vedas and who is learned in the truths regarding Śrī Kṛṣṇa. Taking an offering in one's hands, one should submit oneself to such a sad-guru with body, mind and words."

Śrīla Jīva Gosvāmī has here described that the instructors who disseminate knowledge of bhagavat-tattva are of two kinds—sarāga, with attachments, and nirāga, without attachments. Instructors who are greedy for wealth and who maintain desires for sensual enjoyment are known as speakers with material attachments or sarāga-vaktās. The influence of such instructors is not enduring. An instructor who is a topmost devotee of the Lord (parama-bhagavad-bhakta), who is adept in relishing bhakti-rasa and evoking spiritual emotions in others (sarasa), and who is capable of extracting the essence of anything (sāragrāhī) is known as a speaker without attachments or nirāga-vaktā. The verse cited above refers exclusively to the instructor who is devoid of attachments (nirāga-vaktā).

In Bhakti-sandarbha, Śrīla Jīva Gosvāmī, in examining gurutattva, has cited three types of gurus: śravaṇa-guru, śikṣā-guru, and dīkṣā-guru. Śravaņa-guru

The person from whom one hears knowledge of the *bhaktas*, *bhakti*, and *bhagavat-tattva* is known as the *śravaṇa-guru*. In the conversation between Mahārāja Nimi and the Nava-Yogendras in the eleventh canto of *Śrīmad-Bhāgavatam* (11.3.22) it is said:

tatra bhāgavatān dharmān śikṣed gurvātma-daivataḥ amāyayānuvṛttyā yais tuṣyed ātmātma-do hariḥ

A *sādhaka* should adopt the practice of *bhakti* free from all hypocrisy. He should approach a *guru* who knows all the truths related to Supreme Lord and who is very dear to the Lord. The *sādhaka* should receive instructions on *bhāgavat-dharma* from such a spiritual master. By carrying out those instructions, Bhagavān Śrī Hari personally gives Himself to the devotee.

Such a person who gives instructions on how to execute bhajana is called a śravaṇa-guru. There may be many śravaṇa-gurus; nonetheless, the sādhaka should take shelter of one mahatpuruṣa among them who is suitable to his nature and receive instructions from him regarding how to perform bhajana.

Śikṣā-guru

Out of many such competent śravaṇa-gurus, one who gives instructions in bhajana which are just suitable to the bhāva of the sādhaka is called a śikṣā-guru. There may be many śikṣā-gurus also; however, it is advantageous to have one śikṣā-guru in particular who is conducive to one's mood. The śravaṇa-guru and the śikṣā-guru are usually one and the same person as stated in the Bhakti-sandarbha, Anuccheda 206—atha śravaṇa-guru bhajana śikṣā-gurvoḥ prāyakam-ekatvam-iti tathaivāha: "The śravaṇa-guru and the bhajana-śikṣā-guru are usually the same person." The verses already cited 'tasmād gurum prapadyeta', 'tatra bhagavatān dharmān sikṣed', 'tad-vijñānārtham', and so on should be understood in relationship to both the śravaṇa-guru and the śikṣā-guru.

Dikṣā-guru

One who gives a mantra for worship according to the rules and regulations of scripture is called a dīkṣā-guru or mantra-guru. The dīkṣā-guru should possess all the symptoms already described of a mahat-puruṣa (described in sloka four in reference to sādhu-saṅga) and those described in connection with the sad-guru. The dīkṣā-guru should be well conversant in the conclusions of the Vedas, he should be adept in expounding those conclusions, he should have direct experience and realization of Bhagavān, and he should be completely detached from material sense objects. If he is lacking in these characteristics, then the faith of the disciples will waiver.

There is only one dīkṣā-guru. The śikṣā-guru should be in conformity with the dīkṣā-guru; otherwise, impediments may arise in the practice of sādhana. Ordinarily the dīkṣā-guru carries out the function of śikṣā-guru. In his absence, one should accept an advanced devotee possessing the characteristics already described as one's śikṣā-guru.

There is no direction that permits one to renounce a sad-guru; however, a guru who has become inimical to Vaiṣṇavas, the sās-tras, and bhakti, who is engrossed in sense enjoyment, who is lacking discrimination as to what is duty and what is not duty, who is foolish, or who is following a path other than suddhabhakti should be given up. It is directed in various places in the sāstra that one should then take dīksā again from a Vaiṣṇava guru in accordance with the rules and regulations. This is the purport of the verses quoted below from Bhakti-sandarbha, Anuccheda 238:

guror apy avaliptasya kāryākāryam-ajānataḥ utpatha-pratipannasya parityāgo vidhīyate (Mahābhārata, Udyoga-parva, 178.48)

avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet punaś-ca vidhinā sabhyag grāhayed-vaiṣṇavād-guroḥ (Hari-bhakti-vilāsa, 4.366)

In other words, one who accepts a mantra from a non-Vaiṣṇava guru goes to hell. Therefore, one should again receive

dīkṣā-mantra from a Vaiṣṇava guru in accordance with the rules and regulations.

(2) Śrī Kṛṣṇa-dīkṣā-śikṣādi (Receiving initiation and spiritual instructions)

It is essential to accept dīkṣā and sikṣā from a guru in order to gain entrance into bhagavad-bhajana. In the Hari-bhakti-vilāsa the following is said regarding dīkṣā:

divyam jñānam yato dadyāt kuryāt pāpasya sankṣayam tasmād-dīkṣeti sā proktā deśikais-tattva-kovidaiḥ (Hari-bhakti-vilāsa, 2.9; cited from the Viṣṇu-yāmala)

That religious undertaking which bestows *divya-jñāna* or transcendental knowledge and destroys *pāpa* (sin), *pāpa-bīja* (the seed of sin), and *avidyā* (ignorance) to the root is called *dīkṣā* by learned authorities in the absolute truth.

Therefore, a faithful sādhaka will dedicate his entire self to the lotus feet of Śrī Gurudeva, offer praṇāma unto him, and take dīkṣā from him by receiving a Vaiṣṇava mantra in accordance with the rules and regulations of the śāstra. The meaning of divya-jñāna referred to above is that the jīva is not a material phenomena; the jīva is an atomic particle of spiritual consciousness belonging to the sac-cid-ānanda-svarūpa of Śrī Kṛṣṇa. By virtue of this, the jīva is nothing other than the nitya-dāsa of Bhagavān. This is also stated in the Śrī Caitanya-caritāmṛta, Madhya 20.108: jivera 'svarūpa' haya—kṛṣṇera 'nitya dāsa': "the svarūpa or identity of the jīva is to be an eternal servant of Śrī Kṛṣṇa."

Although the jīva is by nature an eternal servant of Bhagavān, because his face has been averted from the Lord (bhagavadvimukhatā) from a time without beginning (anādi-kāla), he has been wandering in various species of life. He is thus being scorched by the threefold miseries of material existence.

By the causeless mercy of the ocean of mercy Śrī Bhagavān or His devotees, the jīva attains sādhu-sanga. By the potency of that

sādhu-saṅga, the jīva offers himself at the lotus feet of Śrī Gurudeva. By bestowing the kṛṣṇa-mantra, Śrī Gurudeva dispels the jīva's aversion toward the Lord (bhagavad-vimukhatā) and directs his attention toward the performance of bhagavad-bhajana. He gives sambandha-jñāna concerning bhagavad-tattva, jīva-tattva, and māyā-tattva and awakens the dormant inclination of the jīva to serve the Lord (bhagavad-unmukhatā). As a consequence of this, pāpa, pāpa-bīja, and avidyā of the sādhaka are all destroyed to the root. This procedure of dīkṣā is not completed in one day; rather, it is begun from the day of dīkṣā.

In the Bhakti-sandarbha, Anuccheda 283, Śrīla Jīva Gosvāmī has explained the meaning of divya-jñāna in the following words: divyam jñānam hy atra mantre bhagavat-svarūpa jñānam, tena bhagavatā sambandha-višeṣa jñānañca— "Divya-jñāna is transcendental knowledge contained within a mantra which reveals the form and identity of the Supreme Lord (bhagavat-svarūpa) as well as the knowledge of the sādhaka-jīva's particular relationship with the Lord."

The relationship between Bhagavān and the jīva is that of servant and served. Bhagavān is the served (sevya) and the jīva is the servant (sevaka)—this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of dāsya, sakhya, vātsalya, or madhura. Śrī Gurudeva, knowing the svarūpagata-bhāva, or in other words the natural, inherent disposition of the sādhaka, gives nourishment to that particular mood within his heart in order to bring it clearly into view. In the Hari-bhakti-vilāsa (2.12), quoting a statement from the Tattva-sāgara, it is said:

yathā kāñcanatām yāti kāmsyam rasa-vidhānataḥ tathā dīkṣā-vidhānena dvijatvam jāyate nṛṇām

Just as bell metal is turned to gold by a particular alchemical process, a man can obtain to the state of being a *dvija* by the process of Vaisnava *dīkṣā*.

By the word nṛṇām used in this verse, Śrīla Sanātana Gosvāmī has indicated a person who has received initiation. In other

words, a person who receives $dik\bar{s}a$ becomes a dvija* or twiceborn. By the word dvijatvam he has indicated that one attains to the state of a $br\bar{a}hman$ or one who knows the absolute truth Brahman. The word dvijatva used here does not mean the state of being a dvija by initiation into the sacred thread like that of the $k\bar{s}atriyas$ and $vai\bar{s}yas$. By the procedure of $dik\bar{s}a$ the disciple is born again. This is called birth by $dik\bar{s}a$ ($daik\bar{s}a$ janma).

There are three kinds of birth: (1) saukra-janma—seminal birth or birth by mother and father, (2) sāvitra-janma—a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread, and (3) daikṣa-janma—birth by the process of dīkṣā or spiritual initiation. Even a sūdra or an untouchable person (antyaja) who is born in the lowest family obtains the saṃskāras for being a dvija upon being initiated in accordance with the regulations of the Pāñcarātra. This is the purport of the following statement from the Mahā-bhārata, Anuśāsana-parva, 143.46:

etaiḥ karma-phalair-devi nyūna jāti kulodbhavaḥ śūdro 'py āgama-sampanno dvijo bhavati samskṛtaḥ

As a result of these activities, O goddess, even a śūdra born in a low caste family becomes twice-born and endowed with the āgama (the scripture).

In a conversation between Rukmāngada (a king) and Mohinī quoted from the Skanda Purāṇa it is said (Hari-bhakti-vilāsa 2.6):

adīkṣitasya vāmoru kṛtam sarvam nirarthakam paśu-yonim-avāpnoti dīkṣā virahitī janaḥ

^{*}The word dvija in common usage can refer to a man of any one of the first three classes—brāhmaṇa, kṣatriya, or vaisya—who has been reborn by being invested with the sacred thread. Here, however, the word dvija is being used specifically to refer to the state of a brāhmaṇa or one who knows Brahman.

O Vāmoru (O woman with beautiful thighs)! All the auspicious activities of men are worthless without accepting dīkṣā. A person who is bereft of dīkṣā obtains birth in the animal species of life.

In the *Bhakti-sandarbha*, Śrīla Jīva Gosvāmī has said that without undergoing the *upanayana-saṃskāra** even children appearing in twice-born families are unfit to study the *sāstras* and to perform *yajñas*. Similarly, without *dīkṣā* one is unfit to worship the *mantra-devatā*, or presiding deity of the *mantra*.

It is seen in the *śāstras* in connection with the glories of *bhagavān-nāma* that there is so much potency in the Lord's name that even without undergoing *dīkṣā*, purificatory ceremonies (*sat-kriyā*), or preparatory rites (*puraścaryā*), *harināma* is competent to produce results as soon as it comes in contact with the tongue. This is expressed in the following statement of Śrī Lakṣmīdhara cited from *Padyāvalī* (29):

ākṛṣṭiḥ kṛta-cetasām sumahatām uccāṭanam cāhasām ācaṇḍālam amūka-loka sulabho vasyas ca mokṣa sriyaḥ no dīkṣām na ca dakṣiṇām na ca purascaryām manāgīkṣate mantro 'yam rasanāspṛgeva phalati srī kṛṣṇa-nāmātmakaḥ

This mahāmantra, composed of the names of Śrī Kṛṣṇa, is so astonishingly powerful and accessible that it yields fruit as soon as it touches the tongue. Because it attracts even liberated souls who are purified at heart and whose desires are fully satiated, this mantra is supreme in its power of subjugation. It eradicates great sins which could not be destroyed by yajña, yoga, tapa, dāna, and other means. Because it can be chanted anywhere at any time, it is so easily available that even cāṇḍālas or anyone who is not mute can chant it. By its causeless mercy, it submits itself to a person who merely desires to chant. The rare wealth of mokṣa runs behind to serve it. Unlike other mantras, the chanting of this mahāmantra is not dependent on receiving dīkṣā from a guru, moral conduct, or preparatory rites.

^{*}Upanayana is a ceremony in which a guru initiates a boy into one of the three twice-born classes by which the boy is invested with the sacred thread and thus becomes qualified to study the Vedas.

Śrīla Jīva Gosvāmī, in discussing this topic in the Bhakti-sandarbha (283), has said that in spite of the statements in the sāstras as to the autonomous potency of the holy name, the previous mahājanas such as Śrī Nārada and so on first accepted dīkṣā from their gurus and then performed their sādhana and bhajana in worship of their iṣṭadeva (the beloved deity of their heart). Similarly, those who desire to follow in the footsteps of those mahāpuruṣas must also accept dīkṣā into bhagavad-mantra from Śrī Gurudeva, because without accepting dīkṣā, one's relationship with Bhagavān as dāṣya, sakhya, and so on cannot be awakened. That relationship is established only by the lotus feet of Śrī Guru. The custom of dīkṣā was honored by Śrī Caitanya Mahāprabhu and His followers, the gosvāmīs. It is prevalent even today in their followers.

Śrīla Viśvanātha Cakravartī Ṭhākura has clearly said that those persons who have abandoned the pursuits of karma-yoga, jñāna-yoga, japa, tapa, and other processes of sādhana, who have accepted Bhagavān as their iṣṭadeva and who are engaged in śravana, kīrtana, and smaraṇa of bhagavan-nāma, but who have not accepted dīkṣā from a Vaiṣṇava guru according to the Vaiṣṇava regulations, cannot attain the Supreme Lord. They will merely be prevented from entering hell, or in their next birth, by the influence of the bhajana performed from the previous life, they will obtain sādhu-sanga. By then taking shelter at the lotus feet of a guru, receiving dīkṣā from him and making advancement through the different stages of bhakti, they can attain the Supreme Lord.

In the Hari-bhakti-vilāsa (5.450-451) quoting from the Skan-da-Purāṇa, Śrīla Sanātana Gosvāmī has said:

evam śrī bhagavān sarvaih sālagrāma-silātmakah dvijaih strībhis-ca sūdrais-ca pūjyo bhagavatah paraih brāhmaṇa-kṣatriya-visām sac-chūdrāṇām-athāpi vā sālagrāme 'dhikāro 'sti na cānyeṣām kadācana

In the commentary on the above verse it is stated that upon receiving dīkṣā in accordance with the regulations of śāstra,

everyone, whether they be a *brāhmaṇa*, *vaisya*, *kṣatriya*, a woman or a *śūdra*, becomes qualified to worship Bhagavān in the form of *śālagrāma śilā*. The word *sat-śūdra* from the verse means a *śūdra* who has received *dīkṣā*. After receiving *dīkṣā*, a *śūdra* no longer remains a *śūdra*. In the *śāstras*, statements are sometimes seen forbidding women and *śūdras* from the worship of *śālagrāma śilā*. These statements, however, do not apply to persons who have taken *dīkṣā*—they are intended for those who have not received *dīkṣā*; "yathā-vidhi dīkṣām gṛhītvā bhagavat-pūjāparaiḥ sadbhir ityarthaḥ."

In the Śrī Bhakti-rasāmṛta-sindhu (1.2.98), the following verse is quoted from Śrīmad-Bhāgavatam (11.3.22):

tatra bhāgavatān dharmān śikṣed gurvātma daivataḥ amāyayānuvṛttyā yaistuṣyed-ātmātma-do hariḥ

One should know Śrī Gurudeva to be one's supreme benefactor, friend, and most worshipable deity—the direct personification of Hari. One should always follow him without duplicity and take instructions from him about *bhāgavata-dharma*. By this practice, the Supreme Lord Hari becomes pleased and gives Himself to the disciple.

(3) Prītipūrvaka-guru-sevā (Serving Śrī Guru with love)

In the Śrīmad-Bhāgavatam, Śrī Kṛṣṇa Himself has declared to Uddhava: "Know the ācārya to be My own very self and never disrespect him. Never find fault with him considering him to be an ordinary man, for all the devatās reside within Śrī Gurudeva." All those anarthas which cannot be removed even by very rigid practice of sādhana are easily destroyed by serving Śrī Gurudeva without duplicity. "yasya prasādād-bhagavat-prasādo, yasyā-prasādān-na gati kuto 'pi"—The mercy of Śrī Guru is itself the mercy of Bhagavān. If one has the mercy of Śrī Guru, then even

if Bhagavān is displeased, the spiritual master will take responsibility to please Him. But if the spiritual master is displeased then Śrī Bhagavān will never forgive such an offender. Therefore, considering the spiritual master to be one's supreme friend, one should serve him with great love.

Some persons who are not conversant with the conclusions of the *sāstras* serve only the spiritual master, thinking him to be Bhagavān. They think that there is no need to perform service or *bhajana* of the Lord separately. Such persons go as far as offering *tulasī* and other articles at the feet of Śrī Gurudeva. This thinking is opposed to the *śāstras*. According to the *śāstras*, just as one possesses *parā-bhakti* toward Śrī Bhagavān, one should similarly possess *bhakti* toward the lotus feet of Śrī Gurudeva; otherwise, all one's efforts in *sādhana* and *bhajana* will bear no result.

yasya deve parā-bhaktir yathā deve tathā gurau tasyaite kathitā hyarthā prakāśante mahātmanaḥ (Śvetāśvatara Upaniṣada 6.23)

For one who has *parā-bhakti* toward the Supreme Lord and toward Śrī Gurudeva, all the conclusions mentioned in the *sās-tras* regarding the supreme, ultimate reality, Śrī Bhagavān, become manifest in his heart. For those who have no *bhakti* toward the lotus feet of the spiritual master, the conclusions of the *sāstra* are not revealed.

(4) Sādhu-mārgānusāraḥ (Following the path of sādhus)

The method by which the mind may be fixed at the lotus feet of Kṛṣṇa can be called sādhana-bhakti. But one should pursue the very same path by which the previous mahājanas attained the Lord. The reason for this is that the path which has already been chalked out by the mahājanas is free from all distress and hardship, and it is the cause of all auspiciousness.

sa mṛgyaḥ śreyasām hetuḥ panthāḥ sastāpa-varjjitaḥ anavāptaśramam pūrve yena santaḥ pratasthire (Bhakti-rasāmṛta-sindhu 1.2.100, from Skanda-Purāṇa)

No path can be properly ascertained by any one individual. All the previous *mahājanas* following in consecutive succession one after another have made the path of *bhakti-yoga* neat and clean and free from obstruction. They have eliminated all the petty obstacles and disturbances along the path and made it very easy and free from fear. Therefore, we must take support from the specific path which they have laid. Even though one may be engaged in *aikāntikī-bhakti* (exclusive devotion) toward Lord Hari, yet if one transgresses the regulations of the *śāstras* like the Śruti, Smṛti, Purāṇas or the Pañcarātra, his *bhakti* can never produce a beneficial effect. Rather, it will simply be the cause of calamity.

śruti-smṛti-purāṇādi-pañcarātra-vidhi viṇā aikāntikī harer-bhaktir-utpātāyaiva kalpate (Bhakti-rasāmṛta-sindhu 1.2.101, from Brahma-yāmala)

A question may be raised here as to how aikāntikī-bhakti toward Lord Hari could ever be the cause of calamity? In response to this it is said that the exclusive or one-pointed mood (aikāntika-bhāva) of suddha-bhakti is obtained only by taking support of the path of the previous mahājanas. By abandoning the path of the previous mahājanas and erecting some other path, the mood of one-pointed devotion is not obtained. Therefore, Dattātreya, Buddha and other recent teachers, not being able to comprehend suddha-bhakti, accepted in its place a mere reflection of suddha-bhakti and thus propagated paths which were mixed with māyāvāda and atheism (nāstikatā). Some aspect of aikāntikī-hari-bhakti is attributed to these paths, but in reality the paths introduced by those persons are not hari-bhakti—ti—they are a disturbance (utpāta).

In the *bhajana* of those who pursue the *rāga-mārga*, there is no dependence upon the regulations of the Śruti, Smṛti, Purāṇas

and Pañcarātra. It is dependent simply upon following of the Lord's eternal associates of Vraja. But for those sādhakas who have adhikāri for the vidhi-mārga it is essential to take support only of the path of bhakti specified by Dhruva, Prahlāda, Nārada, Vyāsa, Śuka and other mahājanas. In particular, it is even more beneficial to follow the path shown by Śrī Rūpa, Sanātana, Raghunātha Dāsa Gosvāmī and other associates of Śrī Śacīnandana Gaura Hari who is the savior of the fallen conditioned souls of the age of Kali and who is decorated with the sentiment and complexion of Śrī Rādhā. One should also follow subsequent mahājanas following in their line. Therefore, for vaidha-bhaktas there is no method other than following the path of sādhus.

(5) Bhajana-rīti-nīti-praśna (Questions about the procedures of bhajana)

Sad-dharma means true religion or in other words the religion of true sādhus. In the association of saintly persons, sādhakas should inquire about those procedures which the sādhus have adopted to attain the Lord. To inquire with great persistence in order to understand those procedures is called inquiry about saddharma. This has been stated in the Nārada Pañcarātra:

acirādeva sarvārthaḥ sidhyaty-eṣām-abhīpsitaḥ sad-dharmasyāvābodhāya yeṣām nirvandhinī matiḥ (Bhakti-rasāmṛta-sindhu 1.2.103)

Those whose minds are exceedingly anxious to know all about sad-dharma, or the procedures of bhakti, very quickly attain all their cherished goals.

(6) Kṛṣṇārthe-akhila-bhoga-tyāga (Renunciation of all enjoyment for the sake of Kṛṣṇa)

To enjoy material pleasure through activities such as eating, drinking, sleeping, and mating is called *bhoga* (material enjoyment). This *bhoga* is principally opposed to *bhajana*. *Bhajana*

becomes easily accessible by giving up such material enjoyments for the sake of *kṛṣṇa-bhajana*. A person attached to sense enjoyment is like a person addicted to intoxication. He becomes so engrossed in the enjoyment of material pleasure that he can not perform pure *bhajana*. Therefore, he should only accept *bhagavat-prasāda* in the mood of service. He should protect and maintain the body only to keep it fit for the service of the Lord. He should give up all types of material enjoyment, particularly on holy days such as Ekādasī, Janmāṣṭamī, Rāma-navamī, Phālgunī-Gaura-pūrṇīmā, Nṛṣiṃha-caturdasī, and so on.

(7) Tīrtha-vāsaḥ Tīrtha-māhātmya-śravaṇaṁ ca (To live in a sacred place and to hear the greatness of such places)

By living in close proximity to holy rivers like the Gangā or Yamunā connected to the Lord's pastimes or by living in sacred places where the Lord appeared and enacted various pastimes, niṣṭhā is awakened. In the Bhakti-rasāmṛta-sindhu (1.2.105-107) the following has been said about residing at a holy place:

samvatsaram vā ṣanmāsān māsam māsārddham-eva vā dvārakā-vāsinaḥ sarve narā nāryaś-caturbhujāḥ (Skanda Purāṇa)

By living in Dvārāka for one year, six months, one month or even for fifteen days, a man or woman becomes a four-armed denizen (of Vaikuntha).

aho kṣetrasya māhātmyam samantād-daśa-yojanam diviṣṭhā yatra paśyanti sarvān-eva caturbhujān (Brahma Purāṇa)

The glories of Puruṣottama Dhāma (Jagannātha Purī) are extraordinary. The *devatās* from the celestial planets look upon all living beings spread within a radius of ten *yojanas* (approximately eighty miles) of this sacred place as four-handed denizens of Vaikuntha.

yā vai lasac chrī-tulasī-vimiśra kṛṣṇāṅghri reṇv-abhyadhikāmbu-netrī punāti seśān-ubhayatra lokān kastāṁ na seveta mariṣyamāṇaḥ

The *sāstras* have extensively proclaimed the glories of residing on the bank of sacred rivers like the Gangā, Yamunā, Godāvarī, and others. The above verse is taken from *Śrīmad-Bhāgavatam* (1.19.6). "The Bhagavatī (Gangā), which carries the most sacred water mixed with the dust of the Lotus feet of Śrī Kṛṣṇa and the beautiful, alluring *tulasī*, purifies everyone in this world as well as the world beyond (*paraloka*) including Śiva. Therefore, who is there on the verge of death who will not take up her service?" (In other words all should engage in the service of the Gangā.)

In Jaiva Dharma Śrīla Bhaktivinoda Ṭhākura has said that residence anywhere within the thirty-two mile radius of Śrī Navadvīpa, and in particular within Māyāpura, is identical to residence within Śrī Vṛndāvana. Of the seven holy places which yield liberation—namely, Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā, and Dvārakā—Māyāpura is the chief. The reason for this is that in Māyāpura Śrīman Mahāprabhu has manifested His eternal abode of Śvetadvīpa.

Four centuries after the appearance of Śrīman Mahāprabhu, this Śvetadvīpa has become the most important of all the holy *tīrthas* on the planet earth. By living at this place, all kinds of offences are destroyed and one obtains śuddha-bhakti. Śrīla Prabodhānanda Sarasvatī has described this dhāma to be non-different from Śrī Vṛndāvana and in some places he has given even greater importance to Śrī Māyāpura.

Those who are incapable of living at the above-mentioned holy places can hear the glories of those places, and by doing so, a strong desire will arise to live there. When the time is ripe, they may then obtain the good fortune to reside at a holy place.

(8) Svabhakti-nirvāhānurūpa bhojanādi-svīkāram (Accepting only what is required for the sustenance of bhakti)

In the Nāradīya Purāņa it is said:

yāvatā syāt svanirvāhaḥ svīkuryāt-tāvad-arthavit ādhikye nyūnatāyāñca cyavate paramārthataḥ (Bhakti-rasāmṛta-sindhu 1.2.108)

A wise person (arthavit) or one who actually knows the value of wealth should accept only as much wealth and other things as is required in order to be steadfast in carrying out one's obligations in the matter of bhakti. For, if one accepts more or less than one's actual requirement, he falls down from spiritual life and thus his real wealth (paramārtha) becomes spoilt.

Sādhakas who are fit for vaidhī-bhakti may earn wealth by honest means prescribed in accordance with varṇāśrama-dharma in order that they may sustain their existence. It is beneficial for them to accumulate wealth only in proportion to their needs. If one is anxious to seize more than what he requires, attachment will arise which will systematically destroy his bhajana. If one accepts less than what he needs, it will also be detrimental, because by doing so, one will be in scarcity and his bhajana will dwindle. Therefore, until one has earned the qualification to become completely desireless (nirapekṣa), he should practice suddha-bhakti and accept wealth only in a proportion appropriate for the maintenance of his existence.

(9) Śrī Ekādaśī-vrata (Observing the vow of Ekādaśī)

The name of śuddhā Ekādaśī is Harivāsara or the day of Lord Hari. Śuddhā Ekādaśī means pure Ekādaśī. This refers to a circumstance in which there is no overlapping or mixture of tithis

or lunar days. When the Ekādaśī *tithi* begins one *aruṇodaya* period or exactly ninety-six minutes before sunrise on a particular day and continues until sunrise of the following day with no overlapping of *tithis*, this is known as *suddhā* Ekādaśī or *pūrṇā* Ekādaśī.

If, however, the Daśamī tithi extends even one second within the aruṇodaya period before sunrise, the tithis are said to overlap and this is called pūrva-viddhā Ekādaśī. The term pūrva-viddhā Ekādaśī means that the overlapping takes place at the beginning of Ekādaśī or in other words with the Daśamī-tithi. One should not observe the Ekādaśī-vrata on pūrva-viddhā Ekādaśī. In such a case the Dvādaśī tithi which follows will be known as Mahādvādaśī. The Ekādaśī vrata should then be observed on Mahādvādaśī instead of on the Ekādaśī tithi.

When, however, the overlapping occurs any time before sunrise of the following day or in other words with the Dvādaśī tithi, this is known as parā-viddhā Ekādaśī. The term parā-viddhā Ekādaśī means that the overlapping occurs at the conclusion of Ekādaśī. This does not present any problem and the Ekādaśī vrata should still be observed on the Ekādaśī tithi.

To honor the day of Lord Hari properly one should observe celibacy the day before. Then on the day of Harivāsara one should fast even from water and remain awake throughout the night, performing continuous *bhajana*. On the next day, one should maintain celibacy and break the fast at the appropriate time. Fasting from water, *nirambu-upavāsa*, means that one must also refrain from taking any *mahāprasāda*. Without doing so, one cannot be said to be observing *nirambu-upavāsa*.

For those who are incapable of observing complete fasting throughout the day, an alternative arrangement has been given in Hari-bhakti-vilāsa (12.97) quoting from the Vāyu Purāṇa. There the statement naktam haviṣyānnam is found. The word naktam means by night, and the word haviṣyānnam means sacrificial food which is suitable to be taken on certain religious festivals. By this statement, it is understood that those who are incapable of observing complete fasting may accept suitable eatables such as fruits in the evening.

A similar statement has been given in *Hari-bhakti-vilāsa* (12.82), also quoted from the *Vāyu Purāṇa*, regarding the method of observing fasting by appointing a representative. This is stated in the following words:

upavāse tv-aśaktasya āhitāgner athāpi vā putrān vā kārayed anyān brāhmaṇān vāpi kārayet

If a *brāhmaṇa* who is maintaining a sacrificial fire is incapable of observing fasting, he may appoint a son or another *brāhmaṇa* to observe the fast in his place.

The complete statement of *Hari-bhakti-vilāsa* (12.97) regarding the method of fasting by accepting suitable eatables (*hav-iṣyānna*), as cited from the *Vāyu Purāṇa*, is as follows:

naktam havişyānnam anodanam vā phalam tilāḥ kṣīram athāmbu cājyam yat pañca gavyam yadi vāpi vāyuḥ prasastam atrottaram uttarañca

In other words, one may accept suitable foods (haviṣyānna) at night. All types of grains are unacceptable. Foods that are considered suitable include fruits, sesame, milk, water, clarified butter, the five articles derived from the cow (namely, milk, curd, ghee, cow urine, and cow dung) or simply air. Each of these is considered progressively better than the one preceding it. According to the Mahābhārata (Udyoga Parva), there are eight items by which one's vow is not spoiled: water, roots, fruits, milk, ghee, the desires of a brāhmaṇa, the order of the spiritual master, and medicine. The verse, cited in Hari-bhakti-vilāsa (12.100), is as follows:

aṣṭaitānya-vrata ghnāni āpo mūlaṁ phalaṁ payaḥ havir brāhmaṇa kāmyā ca guror vacanam auṣadham

The word Harivāsara implies not only that one should observe Ekādasī but other Vaiṣṇava holy days such as Janmāṣṭamī, Rāma-

navamī, Nṛṣimha-caturdaśī, and Gaura-pūrṇimā. The prescription to follow Ekādaṣī which is given in Hari-bhakti-vilāsa is meant for all men and women of all four varṇas and āśramas. All women, whether they be widows or having husbands, are meant to follow Ekādaśī. Eating grains on Ekādaśī is equated with the sin of eating cow flesh. One should observe methodically the two Ekādaśīs that occur every month (one during the dark phase and one during the light phase of the moon). In the Hari-bhakti-vilāsa (12.47), quoting from the Viṣṇu-dharmottara, it is said:

saputraś ca sabhāryaś ca svajanair bhakti samyutaḥ ekādaśyām upavaset pakṣayor ubhayor api

One should observe fasting on both Ekādaśīs of the month along with one's wife, sons, and other family members in a mood of great devotion.

In the above verse, the word *svabhārya* means one's own wife. This indicates that one should follow the vow with one's wife. By this statement it has been prescribed that women who have husbands should also observe the vow of Ekādaśī. The Ekādaśī *vrata* is invariable. To neglect the vow of Ekādaśī is a great transgression. There are fasts originating from other desires which are forbidden for married women but not the Ekādaśī *vrata*. In the *Hari-bhakti-vilāsa* (12.3) it is stated:

atra vratastha nityatvād avašyam tat samācaret sarvapāpāpaham sarvārthadam śrī kṛṣṇa toṣaṇam

Because the Ekādaśī or Dvādaśī vrata is invariable, it must certainly be followed. By doing so all sins are eradicated, all purposes are fulfilled, and Śrī Kṛṣṇa is pleased.

(10) Aśvattha, Tulasī, Dhātrī, Go, Brāhmaṇa, Vaiṣṇava-sammānam

Offering respects to the Asvattha tree, Tulasī, the Āmalakī tree, the cows, brāhmaņas, and Vaiṣṇavas

The sins of men are destroyed by worshiping, meditating upon and offering obeisances to the Aśvattha or Pīpala tree, tulasī, the Myrobalan tree, cows, the brāhmaṇas, and the Vaiṣṇavas. This is confirmed in Bhakti-rasāmṛta-sindhu (1.2.110), quoting from the Skanda Purāṇa:

aśvattha tulasī-dhātrī-go-bhūmi-sura vaiṣṇavaḥ pūjitāḥ praṇatāḥ dhyātāḥ kṣapayanti nṛṇām agham

Those who are eligible for the practice of *vaidhī-bhakti*, while residing in this material world, are obliged to various living entities for the maintenance of their livelihood. They are obliged to trees which provide shade like the Pīpala tree, to trees which provide fruits like the Āmalakī (Myrobalan tree), to trees which are worthy of worship like *tulasī*, to beneficial animals like the cow, to the *brāhmaṇas* who give instructions on religious principles and preserve the integrity of society, and to the Vaiṣṇavas who are devotees of the Lord. They should worship, meditate upon and offer respect to all of these. By such activities they can protect their existence.

Aśvattha trees (the Pipala tree)

In the *Bhagavad-Gītā* (10.26), Śrī Bhagavān has declared the Pīpala tree to be a manifestation of His splendor or opulence (*vibhuti*): aśvattha sarva vṛkṣāṇām—"Of trees, I am the Pīpala tree."

Tulasi

Śrī Bhagavān does not accept grains, water or any other food items if they are not offered with tulasī leaves. Simply by offering

a tulasī leaf and a palmful of water, the Lord becomes so pleased that He sells Himself unto the hands of the devotee. This is stated in the Hari-bhakti-vilāsa (11.261) quoting from the Gautamīya Tantra:

tulasī dala mātreņa jalasya culukena vā vikrīņīte svamātmānam bhaktebhyo bhakta vatsalaḥ

In the Bhakti-rasāmṛta-sindhu (1.2.204) there is the following quote from the Skanda Purāṇa regarding the service of śrī tulasī:

dṛṣṭā spṛṣṭā tathā dhyātā kīrtitā namitā śrutā ropitā sevitā nityam pūjitā tulasī śubhā

One should serve *tulasī* in nine ways—by seeing, touching, meditating on, offering obeisances to, performing *kīrtana* to, hearing the glories of, planting, watering, and offering worship to.

In Hari-bhakti-vilāsa (9.104) it is stated:

yā dṛṣṭā nikhilāgha saṅgha śamanī, spṛṣṭā vapuḥ pāvanī rogāṇām abhivanditā nirasanī siktāntaka trāsinī pratyāsatti vidhāyinī bhagavataḥ kṛṣṇasya samropitā nyastā tac-caraṇe vimukti phaladā tasyai śrī tulasyai namaḥ

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you, all sins are destroyed. Simply by touching you, one's body is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you, the fear of death is dispelled. By planting you, one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of *mukti* or the rare fruit of *prema-bhakti*.

In the sāstras various mantras have been given to bathe tulasī, to pick her leaves, to circumambulate her and to offer obeisances

unto her.

Śrī tulasī snāna-mantra (mantra for bathing tulasī)

govinda vallabhām devīm bhakti caitanya kāriṇīm snāpayāmi jagad dhātrīm viṣṇu bhakti pradāyinām

O Devi, beloved of Govinda, you awaken the consciousness toward the service of the Lord and bestow *Kṛṣṣ̄ṇa-bhakti*. I bathe you, O Tulasī, who are the mother of the universe. (This *mantra* should be uttered while offering water to śrī tulasī.)

Śrī Tulasī cayana-mantra (mantra for picking tulasī leaves)

tulasyamṛta janmāsi sadā tvam keśava priyā keśavārthe vicinvāmi varadā bhava śobhane

O Tulasī of effulgent beauty! You have been produced from amṛta or nectar during the churning of the milk ocean. You are always dear to Lord Keśava. I pick your leaves only for the worship of Śrī Kṛṣṇa. May you bestow upon me the benediction that my worship of Kṛṣṇa will obtain success. (Hari-bhakti-vilāsa 7.347, quoted from the Skanda Purāṇa). This mantra should be uttered while picking the leaves of śrī tulasī.

Śrī Tulasī pradakṣiṇā-mantra (mantra for circumambulating tulasī)

yāni kāni ca pāpāni brahma hatyādikāni ca tat sarvam vilayam yāti tulasi! tvat pradakṣiṇāt

O Tulasī Devi! By circumambulating you, all types of sins are driven away including the killing of a *brāhmaṇa*. (*Hari-bhakti-vilāsa* 12.19) One should recite this *mantra* while circumambulating *tulasī* four times.

Śrī Tulasī praņāma-mantra (mantra for offering obeisances unto tulasī)

> vṛndāyai tulasī devyai priyāyai keśavasya ca kṛṣṇa bhakti prade devi! satyavatyai namo namaḥ

O Vṛnda Devi, O Tulasī Devi! You are very dear to Lord Keśava. O Devi Satyavati! You bestow *Kṛṣṇa-bhakti*. I offer repeated obeisances unto you.

Amalaki trees (the Myrobalan tree)

In the Hari-bhakti-vilāsa (9.229), quoting from the Skanda Purāņa the glories of the Myrobalan tree are described in the following statement of Śrī Brahmā to Śrī Nārada:

dhātrīcchāyām samāśritya yo 'rcayec cakrapāṇinam puṣpe puṣpe 'śvamedhasya phalam prāpnoti mānavaḥ

One who worships Śrī Bhagavān, who bears the discus in His hand, beneath the shade of a Myrobalan tree obtains the results of performing the aśvamedha-yajña with each flower offered to the Lord.

Go (cows)

In the Gautamīya Tantra the following is said regarding the glories of the cow:

gavām kaṇduyanam kuryāt gogrāsam gau pradakṣiṇam goṣu nityam prasannāsu gopālo 'pi prasīdati

The worship of the cow is accomplished by gently scratching her limbs, by offering her a mouthful of green grass, and by circum-ambulating her. By pleasing the cow, Śrī Gopāla also becomes pleased.

The pleasure of Śrī Gopāla is the one and only aim of the devotee. Therefore, to raise cows, to offer obeisances to them, and to always honour them, are considered as an anga of bhakti. Millions and millions of devatās reside in the limbs of a cow. Even Śrī Kṛṣṇa and His friends always render service to the cows. By Kṛṣṇa's pastimes of herding the cows, it is proved how much the cow is worshipable for the devotees. The cows provide nour-ishment and sustenance to all by offering their milk, ghee and other products. Because of this great service that they render, the cows are considered to be the mother of human society.

Brāhmanas

Brāhmaṇas are very dear to Śrī Bhagavān. Those who know the truth regarding Śrī Kṛṣṇa, who is the form of the supreme absolute (Parabrahma svarūpa), and who always wander in the realm of that absolute (by contemplating Śrī Kṛṣṇa's nāma, rūpa, guṇa, and līlā) are called brāhmaṇas. Those who are unacquainted with this brahma-tattva, although taking birth in a brāhmaṇa family, are not brāhmaṇas. Only Vaiṣṇavas are brāhmaṇas in the true sense of the word. Śrī Bhagavān appears specifically for the protection and upliftment of such brāhmaṇas and cows. Such brāhmaṇas are also known as bhūsura or gods of this earth planet. Therefore, it is the duty of the sādhakas to offer respect to the brāhmaṇas who are possessed of such qualities.

Vaisņavas

The glories of the Vaiṣṇavas or the bhaktas are profusely described in all the sāstras. Without the association of bhagavad-bhaktas, bhakti cannot be obtained, and without bhakti, Bhagavān cannot be obtained. In spite of the presence of bhakti, if one does not hear and chant in the association of devotees, then bhakti cannot mature and blossom into the state of bhāva or prema. Śrīla Kṛṣṇadāṣa Kavirāja Gosvāmī has described three things which are possessed of great potency for the sādhakas: the dust from the lotus feet of the devotees, the water which washes their feet, and the remnants of their prasāda or the words flowing from their mouths. By honoring these three, bhakti very easily makes its appearance in the heart of the sādhaka.

bhakta pada dhūli āra bhakta pada jala bhakta bhukta avaseṣa-tina mahābala (Caitanya-caritāmṛta, Antya, 16.60)

In Śrī Prārthanā in the prayer known as Svaniṣṭhā, Śrīla Narottama Ṭhākura has expressed deep faith in the association of Vaiṣṇavas in the following words:

vaiṣṇavera pada dhūli tāhe mora snāna keli tarpaṇa mora vaiṣṇavera nāma vaiṣṇavera ucchiṣṭa tāhe mora manoniṣṭha vaiṣṇavera nāmete ullāsa

To consecrate my body with the dust of the lotus feet of Vaiṣṇavas is a bath of ecstatic delight. By chanting their names my offering of oblations to the forefathers is automatically accomplished. The remnants of their prasāda is my all-in-all, and by hearing and chanting their names indescribable bliss radiates within my heart.

In the Hari-bhakti-vilāsa (10.312), quoting from the Skanda

Purāņa it is said:

hanti nindati vai dveșți vaișnavăn năbhinandati krudhyate yāti no harșam darsane patanăni șaț

To kill a Vaiṣṇava, to slander him, to bear malice against him, to fail to welcome him or please him, to display anger towards him and to not feel pleasure upon seeing him—these six are the causes of falldown.

Thus far ten angas of bhakti have been described beginning from srī guru-padāsraya or taking shelter of the lotus feet of a spiritual master up to the present point. All these ten angas are to be followed. The next ten angas described are to be avoided by the sādhakas. Only by refraining from these can bhakti obtain nourishment. These next ten angas of bhakti are in the form of prohibitions.

(11) Asādhu-sanga-tyāgaḥ (Giving up the association of non-devotees)

On the manifestation of *bhāva*, *bhakti* becomes concentrated. Until *bhāva* makes its appearance, it is essential to renounce association which is opposed to *bhakti*. The word *saṅga* or association implies attachment. Therefore, proximity to others or conversation with them is not called *saṅga*. *Saṅga* occurs when attachment arises in others' proximity or in conversation with them.

The association of persons who are diverted from the service of the Lord is strictly forbidden. When *bhāva* arises there is no longer any inclination toward the association of persons whose attention is drawn toward the illusory material world. Those who are eligible for the practice of *vaidhī-bhakti* should always avoid such association. As trees and plants perish due to excessive heat and contaminated air, the *bhakti-latā* also dries up due to the association of persons averse to Kṛṣṇa.

There are four kinds of persons who are diverted from the service of Kṛṣṇa: (1) sensualistic persons who are devoid of kṛṣṇa-bhakti and attached to material enjoyment, (2) strī-saṅgī, those who are attached to the association of women, (3) those whose hearts are infected with the faults of atheism and māyāvāda, and (4) those who are entrenched in karma. One should keep a safe distance from the association of these four kinds of persons.

(12) Bahu-sişya-karana-tyagah (Renouncing the desire to recruit many disciples)

To make many disciples in order to accumulate wealth and increase one's pride and prestige is one of the principle obstacles on the path of bhakti. In his commentary on Bhakti-rasāmṛta-sindhu (1.2.113), Śrīla Jīva Gosvāmī has written that one should not accept many unqualified persons as disciples, even for the purpose of expanding the sampradāya: sva sva sampradāya vṛddyartham anadhikāriņo 'pi na saṅgṛḥṇīyāt. To make many disciples, one will have to accept many unqualified persons

whose hearts are devoid of śraddhā. To make disciples of faithless persons is an offense which presents obstacles in the practice of one's bhajana, and ultimately one will have to fall down into hell.

(13) Bahu-ārambha-tyāgaḥ (Giving up too many undertakings)

Pompous and showy enterprises or enormous festivals are called excessive undertakings (bahu-ārambha). They should be avoided under all circumstances. The purport of this is that while accepting whatever little is necessary to maintain one's existence, one should engage in bhagavad-bhajana. By taking up grandiose enterprises one becomes so attached to them that one cannot fix the mind in bhajana. Therefore, the prescription has been given to renounce excessive undertakings.

(14) Bahu-śāstra-vyākhyā-vivādādi-tyāgaḥ (Renouncing the study of many scriptures in order to make novel explanations and arguments)

The sāstras are like an ocean. In taking instructions on some particular subject, it is best to study the sāstras related to that subject from beginning to end and by thorough examination. By reading only a little of many different sāstras, one does not obtain full knowledge of any subject. Especially in regard to the bhakti-sāstras, if one does not apply the mind and study with careful consideration, then one's intelligence will not become impregnated with sambandha-tattva-jñāna.

Bear in mind that only the direct meaning of the *sāstras* should be taken. By presenting many varied explanations of the scriptures contrary conclusions ensue. By too much argument and disputation, the mind becomes perplexed and the mind cannot become fixed in *bhajana*. In the *Śrī Caitanya-caritāmṛta*, *Madhya* 22.118, Śrī Caitanya Mahāprabhu has given the following direction to Sanātana Gosvāmī:

bahu-grantha-kalābhyāsa-vyākhyāna varjiba

One should not partially study many scriptures just to present new explanations.

In the Śrīmad-Bhāgavatam also it is said, na vyākhyām upayuñjīta—in other words, one should not make a profession of explaining the scriptures or reciting the Bhāgavatam in order to maintain one's existence. By doing so, the Śrīmad-Bhāgavatam and other scriptures simply become a medium for business exchange which is thoroughly opposed to bhakti-sādhana. In the Śrīmad-Bhāgavatam (7.13.8) all these practices have been clearly prohibited:

na śiṣyān anubadhnīta granthān naivābhyased bahūn na vyākhyām upayuñjīta nārambhān ārabhet kvacit

Bhakti sādhakas should not make many disciples. In other words, they should not be moved by greed to make disciples of unqualified persons who are lacking in faith. They should not study many scriptures. They should not make a business of explaining the sāstras in order to accumulate wealth, nor should they undertake ostentatious enterprises.

(15) Vyavahāre-kārpaņya-tyāgaḥ (Giving up miserly behavior)

For the maintenance of one's existence in this material world, it is necessary to acquire suitable items for one's food and clothing. If one does not obtain such items, difficulty will arise. Even if such items are obtained, one experiences difficulty when they are destroyed. Thus, even in the presence of miseries, devotees should not become disturbed, rather they should always remember Bhagavān within their minds. If endowed with sufficient competence and capability, one should not be miserly in regards to the service of the Lord, the service of the Vaiṣṇavas, festivals commemorating the appearance day of the Lord, and other such activities. One should be satisfied with whatever one obtains and carry on with one's activities of service to the Lord.

(16) Śoka-krodhādi-tyāgaḥ (Giving up lamentation, anger, etc.)

Śrī Kṛṣṇa does not appear in the heart which is filled with lamentation, fear, anger, greed, and envy. Lamentation and illusion may arise due to separation from friends and relatives, and due to obstacles arising in the fulfilment of one's desires. However, one should not fall under the sway of such lamentation and illusion. One certainly feels lamentation on being separated from one's children, but one should dispel such lamentation by remembering Lord Hari. Therefore, one should practice fixing the mind on the lotus feet of Bhagavān.

(17) Devatāntara-nindā-tyāgaḥ (Giving up blasphemy and disrespect of other devatās)

It is essential to have ananyā-bhakti or exclusive and undivided devotion toward Śrī Kṛṣṇa. Śrī Kṛṣṇa is the mūla-devatā or original God of all gods. No one should consider the devatās as independent from Śrī Kṛṣṇa and thus offer separate worship to them. But one should not disrespect the devatās upon seeing other persons worshiping them. One should know all the devatās as servants of Śrī Kṛṣṇa and thus offer respect to them. However, one should incessantly meditate upon and remember only Śrī Kṛṣṇa.

As long as the heart of the jīva is not free from the influence of the three modes of nature (nirguṇa), ananyā-bhakti will not arise there. Those whose hearts are covered by the three modes—sattva, rajas and tamas—engage in the worship of the devatās who are controlling deities of those modes. In accordance with the modes which are prominent within their hearts, they worship the corresponding devatās in charge of such modes. Their faith is exactly in accordance with their eligibility. Therefore, one should not display any attitude of animosity or disrespect toward the worshipful devatās of such persons. By the mercy of the devatās, such worshipers can make gradual progress and their hearts may at some time become free from the influence of the modes.

(18) Prāṇīmātre-udvega-tyāgaḥ (Giving up the harassment of other living entities)

Śrī Kṛṣṇa becomes very quickly satisfied with those who maintain an attitude of compassion toward other living entities and do not create any kind of anxiety for them either by body, mind or words. Mercy is the fundamental *dharma* of the Vaiṣṇavas.

(19) Sevāparādha-nāmāparādha-tyāgaḥ (Giving up of all offences in regard to sevā and nāma)

One should be very attentive to avoid committing sevā-aparādhas in arcana or in relationship to the worship of the deity and nāma-aparādhas in relationship to bhakti in general. There are thirty-two kinds of sevā-aparādha such as entering the temple of the Lord on a palanquin or wearing shoes. There are ten kinds of nāma-aparādha such as blasphemy of devotees or disrespect of the spiritual master. Offenses of both these kinds should certainly be avoided. As these offences are elaborately described further ahead, they are only briefly mentioned here.

(20) Guru Kṛṣṇa Bhakta-nindā-sahana-tyāgaḥ (One should not tolerate blasphemy of Śrī Guru, Śrī Kṛṣṇa, or the devotees)

To blaspheme Śrī Gurudeva, Śrī Bhagavān, and the devotees is an offense. Similarly, to hear blasphemy of them is also a great offense. If one is capable, he should give suitable punishment to such offenders. If one is unable, he should cover his ears, leave that place and take bath with his clothes on. By hearing blasphemy, bhakti-vṛtti or the active principle of bhakti becomes withered. Those who blaspheme Kṛṣṇa and the Vaiṣṇavas are offenders who are averse to Śrī Kṛṣṇa. In the Śrīmad-Bhāgavatam (10.74.40) it is said:

nindām bhagavataḥ śraṇvams-tat-parasya janasya vā tato nāpaiti yaḥ so 'pi yātyadhaḥ sukṛtācyutaḥ Those who hear blasphemy of Bhagavān or His devotees and do not leave that place are deprived of their auspicious activities and fall down to a degraded position.

Śrī Gurudeva is here included within the classification of the devotees. Therefore, one should never tolerate blasphemy of Śrī Gurudeva, Śrī Kṛṣṇa, and the devotees.

The forty-four angas of bhakti which follow after this are included within the twenty angas already mentioned. They have been described as separate angas in order to understand the subject matter elaborately. The thirty angas from the twenty-first item, adopting the outward signs of a Vaiṣṇava, to the fiftieth item, offering of one's dear objects to Kṛṣṇa, are included within the arcana-mārga, the path of regulated worship.

(21) Vaiṣṇava-cihna-dhāraṇam (Adopting the outward signs of a Vaiṣṇava)

To wear three strings of *tulasī* beads around the neck, to adom the body in twelve places with *tilaka*, and so on, is called *vaiṣṇava-cihna-dhāraṇa*, to adopt the outward signs of a Vaiṣṇava. A *sādhaka* must certainly adopt these Vaiṣṇava markings. The injunction to wear three strands of *tulasī* beads around the neck has been given in the Śrī Hari-bhakti-vilāsa. Without wearing a *tulasī-mālā*, all auspicious religious performances such as *bhagavad-arcana** and *bhagavad-upāsanā* are rendered fruitless.

The śāstras prescribe wearing necklaces made of lotus seeds, rudrākṣa beads, beads made from the Āmalakī tree, tulasī beads, and so on. For the Vaiṣṇavas, however, wearing of the tulasī-mālā is the best of all. Tulasī is supremely pure and very dear to

^{*}The term bhagavad-arcana refers specifically to the worship of the deity, whereas the term bhagavad-upāsanā is a broader designation which refers to worship of the Lord through any of the different angas of bhakti such as sravaṇam, kīrtanam, viṣṇu-smaraṇam, and arcanam also. The word upāsanā literally means upa-āsanā—to sit near by means of the heart. Thus bhagavad-upāsanā refers to all those activities by which one approaches the Lord through the heart in order to offer worship.

Bhagavān. Therefore, by wearing a *tulasī-mālā*, the body, mind, words, and *ātmā* become pure, and the inclination toward *bhakti* begins to manifest spontaneously.

The sāstras prescribe wearing two kinds of tilaka: ūrdhva-puṇḍra, vertical markings worn on the forehead of Vaiṣṇavas, and tri-puṇḍra, three horizontal lines worn across the forehead by Śaivites and māyāvādīs. Vaiṣṇavas and faithful brāhmaṇas should wear ūrdhva-puṇḍra tilaka. Ūrdhva-puṇḍra tilaka is known as a temple of Lord Hari, for Śrī Bhagavān resides in it. Only after first applying ūrdhva-puṇḍra tilaka in twelve places should one carry out his daily religious performances, worship, and other various services. According to the Padma Purāṇa, one should not see the body of a human being which is devoid of ūrdhva-puṇḍra tilaka. The body of such a person is compared to a crematorium.

The sāstras prescribe wearing ūrdhva-puṇḍra tilaka made from gopī-candana, a type of white clay produced in Dvārāka, the dust of Śrī Vṛndāvana, the dust of Rādhā-Kuṇḍa, the dust from places where tulasī is grown and other such types. Nonetheless, in all the sāstras the greatest importance is given to wearing ūrdhva-puṇḍra tilaka made from gopī-candana produced in Dvārakā. By wearing this tilaka, all of one's subha-karma produce imperishable results. By this simple act, Bhagavān becomes pleased and one obtains bhagavad-bhakti. The following statement is found in the Hari-bhakti-vilāsa (4.232-233), cited from the Garuḍa Purāṇa regarding the wearing of ūrdhva-puṇḍra tilaka:

yo mṛttikām dvāravatī-samudbhavām kare samādāya lalāṭapaṭṭake karoti nityam tvatha cordhva-puṇḍram kriyā-phalam koṭi-guṇam sadā-bhavet kriyā-vihīnam yadi mantrahīnam sraddhā-vihīnam yadi kāla-varjitam kṛtvā lalāṭe yadi gopī-candanam prāpnoti tat-karma-phalam sadākṣayam

Those who take *gopī-candana* produced in Dvārakā and apply it to their foreheads daily as *ūrdhva-puṇḍra tilaka* find the results of all their activities multiplied millions of times. Even if such actions are performed without the proper purificatory rites, without the chanting of *mantras*, without faith or at a prohibited time, they produce imperishable results simply by the wearing of *gopī-candana* on the forehead.

(22) Hari-nāmākṣara-dhāraṇam (To wear the letters of the Lord's holy name)

To stamp the principle limbs of the body with candana forming the letters of the Lord's holy names such as the Hare Kṛṣṇa mantra, the Pañca-tattva mantra, or other such names, is known as wearing the letters of the Lord's holy name.

(23) Nirmālya-dhāraṇam (To accept the remnants of articles used by the Deity)

To accept articles offered to the Deity of the Lord such as clothes, garlands, sandalpaste, scents, ornaments and other similar items is known as nirmālya-dhāraṇa, wearing the remnants of the Deity. By doing so, one easily conquers over māyā and enters into bhagavad-bhakti. In the Śrīmad-Bhāgavatam (11.6.46), Śrī Uddhava, addressing Lord Śrī Kṛṣṇa, has said:

tvayopabhukta-srag-gandha-vāso 'laņkāra-carcitāḥ ucchiṣṭa-bhojino dāsās tava māyām jayema hi

O Bhagavān! We decorate ourselves with the garlands, sandal-wood, clothes, and ornaments worn by You. We are Your servants who subsist on the remnants of food left by You. Therefore, we shall certainly conquer over Your illusory energy.

From this statement it is clear that by wearing the remnants of articles offered to the Deity, the fear of māyā cannot remain. Therefore, it is the duty of the sādhakas to wear the remnants of articles offered to Bhagayān.

(24) Nrtyam (Dancing before the Lord)

Sādhakas should dance before the Śrī Vigraha form of the Lord with a devotional attitude. In the Śrī Bhakti-rasāmṛta-sindhu (1.2.127), quoting from the Dvārakā-Māhātmya, it is said:

yo nṛtyati prahṛṣṭātmā bhāvai bahusu bhaktitaḥ sa nirdahati pāpāni manvantara sateṣvapi

Those who dance before the Lord with exuberant hearts and overwhelming devotional feelings completely destroy all their sins performed in hundreds of manuantaras*.

(25) Daņdavat-praņāmam (Prostrated obeisances)

One should offer daṇḍavat-praṇāma to the Deity of Śrī Bhagavān, keeping one's left side to the Lord. One should offer daṇḍavat-praṇāma to Śrī Gurudeva directly facing him. One should offer sāṣṭāṅga-daṇḍavat-praṇāma (obeisances with eight limbs) by extending both arms forward and falling on the ground like a stick or daṇḍa. Praṇāma performed with eight limbs—two hands, two feet, two knees, the chest, and the forehead, as well as the vision, mind, and words—is known as aṣṭāṅga-praṇāma. There is also an injunction to offer praṇāma with five limbs, pañcāṅga-praṇāma—the two knees, two arms, and the forehead, along with one's words and intelligence. In the Śrī Nāradīya Purāṇa the glories of bhagavad-praṇāma have been described as follows (Bhakti-rasāṃṭta-sindhu, 1.2.129):

eko 'pi kṛṣṇāya kṛtaḥ praṇāmo dasāsvamedhāvabhṛthairna tulyaḥ dasāsvamedhī punar eti janma kṛṣṇa praṇāmī na punar bhavāya

^{*}One manvantara is equal to seventy-one cycles of the four yugas—Satya, Tretā, Dvāpara and Kali. The four yugas are equivalent to 4,320,000 years.

The effect of offering praṇāma to Śrī Kṛṣṇa once only is so great that even the performance of ten aśvamedha-yajñas cannot be compared with it. This is so because the performer of ten aśvamedha-yajñas has to take birth again, whereas one who once offers praṇāma to Kṛṣṇa does not take birth again.

(26) Abhyutthānam (Rising from one's seat in honor of the Lord)

When one comes before Śrī Bhagavān for darśana at the time of the Lord's touring the city in a ratha or palanquin, or when one sees Śrī Gurudeva or the Vaiṣṇavas approaching, one should stand courteously and offer respectful salutation. This is called abhyutthāna, rising from one's seat in honor of the Lord. By doing so, Bhagavān is pleased and bhakti flourishes. In the Brahmāṇḍa Purāṇa it is said:

yānārūḍham puraḥ prekṣya samāyāntam janārdanam abhyutthānam naraḥ kurvan pātayet sarva-kilvaṣam (Bhakti-rasāmṛta-sindhu, 1.2.130)

Those who see Bhagavān Śrī Janārdana mounted on His cart or palanquin and rise from their seats to offer Him respectful salutations have all their sins destroyed.

(27) Anuvrajyā (To follow behind the Deity of the Lord)

To faithfully follow behind, beside, or in front of the ratha-yātrā procession of Śrī Bhagavān at the time of His touring the city is known as anuvrajyā, to follow behind the Deity of the Lord. One should also follow Śrī Gurudeva and the Vaiṣṇavas at the time of their arrival or departure. In the Bhaviṣya Purāṇa there is the following statement about anuvrajyā (Bhakti-rasāmṛta-sindhu, 1.2.131):

rathena saha gacchanti pārsvataḥ pṛṣṭhato 'grataḥ viṣṇunaiva samāḥ sarve bhavanti svapadācayaḥ

If even a *caṇḍāla* follows behind, at the side of, or in front of the *ratha* cart of Śrī Bhagavān, he becomes as worshipable as Viṣṇu Himself.

(28) Śrī Mūrti-sthāne-gamanam (To visit the place where the Śrī Mūrti is established)

One should visit the *mandira* and pastime places of Śrī Bhagavān and offer respectful salutation by taking *darśana*, offering *praṇāma* and reciting prayers. In the Purāṇas it is said:

samsāra marukāntāra nistāra karaṇa-kṣamau ślāghyau tāveva caraṇau yau hares tīrtha gāminau (Bhakti-rasāmṛta-sindhu, 1.2.133)

The two feet which journey to the holy *tīrthas* of Śrī Hari are praiseworthy because by doing so they enable one to cross over the desert of this material existence.

(29) Parikramā (Circumambulation)

One should perform parikramā of the mandira of Śrī Bhagavān, the līlā-sthalīs or places associated with His pastimes, tulasī, Śrī Girirāja Govardhana and other such places, keeping one's right side to them. In general, one should circumambulate four times. In the Śrī Hari-bhakti-sudhodaya it is said:

viṣṇum pradakṣiṇī-kurvan yas-tatrāvartate punaḥ tad-evārtanam tasya punar nāvartate bhave (Bhakti-rasāmṛta-sindhu, 1.2.135)

Those who perform parikramā of Śrī Viṣṇu again and again while keeping their right side to the Lord, pradakṣiṇā, carry out their final rotation, for they will not have to rotate again in the cycle of repeated birth and death.

(30) Pūjā or Arcana (Worship of the Deity)

To worship Śrī Mūrti with various kinds of articles, *upacāra*, is called *pūjana* or *arcana*. Worship of the Lord with five articles is called *pañcopacāra-pūjana*. The five items employed in such worship are as follows: (1) sweet scents (*gandha*), (2) flowers (*puṣpa*), (3) incense (*dhūpa*), (4) a lamp (*dīpa*), and (5) offering

of eatables (naivedya).

Worship of Śrī Bhagavān with sixteen articles is called sodasopacāra-pūjana. The sixteen items are as follows: (1) a sitting place (āsana), (2) welcoming or inviting the Deity (svāgata), (3) sipping water for purification (ācamana), (4) water for washing the feet of the Deity (pādya), (5) water for washing of the Deity's mouth (arghya), (6) an oblation of honey, ghee, milk, curd and sugar all mixed together (madhu-parka), (7) sipping water for purification again (ācamanīya), (8) bathing of the Deity (snāna), (9) clothes (vasana), (10) ornaments (ābharaṇa), (11) sweet scents (gandha), (12) flowers (puṣpa), (13) lamp (dīpa), (14) incense (dhūpa), (15) offering of eatables (naivedya) and (16) sandalwood (candana). In the Viṣṇu-rahasya it is stated:

śrī viṣṇor arcanam ye tu prakurvanti narā bhuvi te yānti śāśvatam viṣṇor ānandam param padam (Bhakti-rasāmṛta-sindhu, 1.2.139)

Those who worship Bhagavān Śrī Viṣṇu attain to the supreme abode of Viṣṇu which is eternal and full of transcendental bliss.

(31) Paricaryā (Service or attendance upon the Lord)

In Śrī Bhakti-rasāmṛta-sindhu (1.2.140) it is stated:

paricaryā tu sevopakaraņādi parişkriyā tathā prakīrņaka-cchatra-vāditrādyair upāsanā To serve Kṛṣṇa like a king is called *paricaryā* (attendance upon the Lord). This service is of two kinds: (1) cleansing and purifying the articles to be offered in the worship of the Lord, and (2) to render service to Śrī Vigraha by waving the *cāmara*, holding the umbrella over the Deity, playing musical instruments and other such services.

(32) Gitam (Singing)

The bhakti-sādhakas should sing the songs of the mahājanas in front of the Deity of Bhagavān. Such songs are steeped in prayer expressing the moods of surrender to the Lord (saraṇāgati), yearning for the personal service of the Lord (lālasāmayī), and other such sentiments.

(33) Sankirtanam (Congregational chanting of the Lord's holy name)

When many faithful devotees following under the guidance of mahat-puruṣas assemble together and loudly chant the holy name of the Lord for the pleasure of Śrī Bhagavān, it is called saṅkīrtana. This has been expressed in the following words of Śrī Jīva Gosvāmī from the Krama-sandarbha—saṇkīrtanam bahu-bhir militvā tad-gāna sukham śrī kṛṣṇa gānam. In Śri Caitanya-caritāmrta (Antya 4.70-71), nāma-saṅkīrtana has been declared to be the foremost among the sixty-four aṅgas of bhakti or among the nine aṅgas of bhakti:

bhajanera madhye śreșțha nava-vidhā bhakti 'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti tāra madhye sarva-śreṣṭha nāma-saṅkīrtana niraparādhe nāma laile pāya prema-dhana

Of the various processes of sādhana, nine types of bhakti (śravaṇa, kīrtana, smaraṇa, and so on) are the best, for they have such great potency to bestow kṛṣṇa-prema and Śrī Kṛṣṇa. Out of

these nine practices, bhagavan-nāma-sankīrtana is the most excellent. If one performs nāma-sankīrtana free from offenses, he will certainly attain the most valuable wealth of kṛṣṇa-prema.

Especially in Kali-yuga, nāma-sankīrtana is the one and only superexcellent process of religion. Śrīla Jīva Gosvāmī has said that in Kali-yuga, even if one performs the other angas of bhakti, they must certainly be accompanied by śrī nāma-sankīrtana (ataeva yadyanyāpi bhaktiḥ kalau karttavyā, tadā tat samyoge naivet-yuktam).

(34) Japa (Utterance of the holy name and mantras)

To utter bhagavan-nāma or mantras is called japa. This utterance or uccāraṇa is of three kinds: (1) vācika (verbal), (2) upāmśu (in a whisper), and (3) mānasika (within the mind). To perform japa with clear, audible enunciation of the mantra is called vācika-japa. When japa is performed with very soft pronunciation, with only a slight movement of the lips, and which can be heard by one's own ears, it is called upāmśu-japa. To meditate on nāma or a mantra within one's mind is called mānasika-japa.

In his commentary on Śrī Hari-bhakti-vilāsa (11.247), Śrī Sanātana Gosvāmīpāda has said, vācikasya kīrtan-āntargatvāt, mānasikasya smaraṇātmatvāt, "Vācika-japa is included within the aṅga of kīrtana, and mānasika-japa is included with the aṅga of smaraṇa." In the Bhakti-sandarbha (276), Śrī Jīva Gosvāmī

has said:

tatra nāma-smarana—harer nāma param japyam dhyeyam geyam nirantaram. kīrtanīyañca bahudhā nirvṛttī bahudhec-chatā. iti jāvāli samhitādy anusāreṇa jñeyam. nāma smaraṇan tu suddhāntaḥkaraṇatām apekṣate. tat saṅkīrtanāc-cāvaram iti mūle tu nodāharaṇa spaṣṭatā.

In the Jāvāli Samhitā the process of nāma-smaraṇa has been described in the following way. Those who are desirous of obtain-

ing unlimited varieties of spiritual bliss should always perform japa, meditation (dhyāna), singing (gāna), and kīrtana of the topmost names of Śrī Hari. But in the practice of nāma-smaraṇa one cannot obtain spiritual bliss as long as the heart remains impure. Whereas the practice of nāma-saṅkīrtana does not depend on purification of the heart. Therefore nāma-smaraṇa is less effective than nāma-saṅkīrtana, and nāma-saṅkīrtana has greater importance.

(35) Stava-pāṭha (Recitation of songs or hymns in praise of the Lord)

In the Śrīmad-Bhāgavatam and other scriptures, and in the books composed by the Six Gosvāmīs, there are many useful stavas and stotras, hymns of praise that are saturated with the mood of prayer offered to Śrī Guru, Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Śrīmatī Rādhikā, Śrī Vṛndāvana Dhāma, Śrī Navadvīpa Dhāma, Śrī Girirāja-Govardhana, Yamunā, Rādhā-Kuṇḍa, Śyāma-Kuṇḍa, and so on. The sādhaka should recite these with great love and devotion.

(36) Mahāprasāda-sevā (Honouring the remnants of food offered to the Deity)

Food items and beverages offered to the Lord are called mahāprasāda. It is the duty of the devotees to honor mahāprasāda. By honoring mahāprasāda, anarthas are easily destroyed and bhagavad-bhakti is augmented. Bhagavad-bhaktas accept only mahāprasāda, therefore the remnants of their prasāda is called mahā-mahāprasāda which is a greatly powerful medicine for effecting the growth of bhakti within the heart.

(37) Vijñapti (Submissive prayer or entreaty)

To make known one's prayer at the lotus feet of Śrī Bhagavān is what is meant by vijñapti. To describe one's miserable condi-

tion, deceitfulness, attachment to material existence, helplessness, and so on, and to pray in a despairing voice for deliverance as well as attainment of the service of the Lord's lotus feet is called *vijñapti*. *Vijñapti* is of three kinds: (1) *samprārthanātmikā*, (2) *dainyabodhikā*, and (3) *lālasāmayī*. Examples of each of these are found in the following verses from *Śrī Bhaktirasāmṛta-sindhu*.

Samprārthanātmikā (Prayer with wholehearted submission of mind, body, and everything to the Lord)

yuvatīnām yathā yūni yūnāñca yuvatau yathā mano 'bhiramate tad van mano 'bhiramatām tvayi (Bhakti-rasāmṛta-sindhu, 1.2.153)

O my Lord! As the minds of young boys and girls remain attached to one another, please let my mind be attached to You.

Dainyabodhikā (Making known one's insignificance and worthlessness)

mat-tulyo nāsti pāpātmā nāparādhī ca kaścana parihāre 'pi lajjā me kim vruve puruṣottama (Bhakti-rasāmṛta-sindhu, 1.2.154)

O Puruşottama! In this world, there is no sinner and offender like me. Even though You are an ocean of causeless mercy, I am ashamed even to request You to forgive my offences. What more shall I say?

Lālasāmayī (Yearning for the personal service of the Lord)

kadāham yamunā-tīre nāmāni tava kīrtayan udvāṣpaḥ puṇḍarīkākṣa! racayiṣyāmi tāṇḍavam (Bhakti-rasāmṛta-sindhu, 1.2.156) O Puṇḍarīkākṣa (lotus-eyed Lord)! When, upon the banks of the Yamunā, with eyes brimming with tears of ecstasy and voice choked up with divine spiritual emotion, will I chant Your holy names and dance like a madman?

Comment

The above text (Brs 1.2.156) is an example of a prayer made by a jāta-rati bhakta, that is, a devotee in whom bhāva-bhakti has already been aroused. This is the characteristic of lālasāmayī-vijñapti. Lālasāmayī-vijñapti is a prayer for some particular kind of direct service to the Lord made by a devotee in whom rati is already manifest. Samprārthanātmikā-vijñapti, however, is a prayer by a devotee in whom rati is not yet awakened. It is a prayer for the awakening of rati. In such a prayer, lālasā or longing is also present but there is an absence of bhāva. According to the commentary of Śrī Jīva Gosvāmī, the example of lālasāmayī-vijñapti should actually come under the heading of rāgānugā-bhakti.

(38) Caraṇāmṛta-pānam (Drinking the nectar used to wash the lotus feet of the Lord)

After the Śrī Vigraha of the Lord has been bathed with various substances, the nectar is collected from the Lord's feet and is thus called śrī caraṇāmṛta. Sādhakas should regularly and with great faith drink that caraṇāmṛta and reverentially bear it on their heads. By doing so, their bhakti is developed.

As arigas 39-42 are completely clear, no elaborate explanation has been given of them.

(39) Dhūpa-mālyādi-saurabha-grahaṇam

Smelling the fragrance of incense and flower garlands offered to the Lord is the thirty-ninth anga of vaidhī-sādhana-bhakti.

(40) Śrī Mūrti-darśanam

Sādhakas should take darśana daily of the Śrī Vigraha of Bhagavān, either in the temple or in one's own home. By doing so, devotees directly taste the sweetness of the Lord.

(41) Śrī Mūrti-sparsanam

Touching the Śrī Vigraha of Bhagavān is also counted as an anga of bhakti.

(42) Ārātrika-darsanam

The sādhaka should take darśana of the ārati offered to Śrī Bhagavān at the three junctions of the day—morning, noon and night.

(43) Śravaṇam (Hearing)

To hear the descriptions of the name, form, qualities and pastimes of the Lord is called *śravaṇa*. Śrī Kṛṣṇa's *nāma*, *rūpa*, *guṇa* and *līlā-kathā* are nondifferent from Him. All the potencies of Śrī Kṛṣṇa Himself have been invested in them. Śrī Bhagavān enters the heart of the listener through the medium of hearing *līlā-kathā*, destroys all the *anarthas* situated in the heart, and transmits *prema-bhakti* there.

śṛṇvatām svakathām kṛṣṇaḥ punya-śravaṇa-kīrtanaḥ hṛdayantaḥstho hy abhadrāṇi vidhunoti suhṛt-satām (Śrīmad-Bhāgavatam, 1.2.17)

By hearing the *līlā-kathā* of Śrī Bhagavān, all misfortunes of the *jīvas* are dispelled. Those who possess an ardent desire to obtain unalloyed *prema-bhakti* at the lotus feet of Bhagavān Śrī Kṛṣṇa must certainly hear His *līlā-kathā* repeatedly and incessantly.

(44) Tat kṛpāpekṣaṇam (Anticipating the mercy of the Lord)

Without the mercy of Bhagavān, one cannot obtain *bhakti*, nor is the performance of *sādhana* and *bhajana* possible. The *sādhaka* of *bhakti* is always dependent on the mercy of the Lord. He should perceive the mercy of Kṛṣṇa everywhere. This is expressed in the following verse from *Śrīmad-Bhāgavatam* (10.14.8):

tat te 'nukampām susamīkṣamāṇo bhuñjāna evātma kṛtam vipākam hrḍ vāg vapurbhir vidadhan namaste jīveta yo muktipade sa dāyabhāk

Those who clearly perceive Your mercy at every moment with great enthusiasm are able to endure with unperturbed minds the happiness and distress which comes to them in accordance with their *prārabdha karma*, considering it to be the mercy of the Lord. With hearts filled with love, voices choked with emotion, and the hairs of their body standing on end, they offer themselves at Your lotus feet. Just as a son is eligible for the wealth of the father, they become eligible for the supreme spiritual status, *param-pada*, or in other words, *bhagavat-prema*.

(45) Smaranam (Remembering)

To contemplate Śrī Kṛṣṇa's nāma, rūpa, guṇa, and līlā with the mind is called smaraṇa.

(46) Dhyānam (Meditation)

Very thorough meditation upon the *rūpa*, *guṇa*, *līlā*, and *sevā* of Bhagavān is called *dhyāna*. The meaning of *sevā-dhyāna* is worship or service that is performed within the mind.

Comment

In Bhakti-rasāmṛta-sindhu (1.2.175), smaraṇam has been defined in a very general way as follows:

yathā kathañcin manasā sambandhaḥ smṛtir ucyate

Whatever method is effective in bringing the mind in contact with Kṛṣṇa is known as *smṛti*, remembrance.

Dhyānam has been defined as a more specific meditation upon the rūpa, guṇa, līlā, and sevā of the Lord. It has thus been divided into four headings: rūpa-dhyānam, guṇa-dhyānam, krīḍā or līlā-dhyānam, and sevā-dhyānam.

The reason for the division into two items is that *smaraṇam* means the attempt to remember Kṛṣṇa by some means or other. Because the mind is by nature flickering, that remembrance is not constant. *Dhyāna*, however, involves a deeper absorption on the Lord's *rūpa*, *guṇa*, *līlā*, and *sevā* in which for some time the mind remains firmly fixed upon its object of meditation.

In the Bhakti-sandarbha, Anuccheda 278, Śrīla Jīva Gosvāmī has classified these two in the following way. He defines smaraṇam as very close inspection with the mind of the Lord's name, form, qualities, associates, services, and pastimes. There are five stages within the progressive development of smaraṇam, namely: smaraṇa, dhāraṇā, dhyāna, dhruvānusmṛti, and samādhi. Thus, in the opinion of both Rūpa Gosvāmī and Jīva Gosvāmī, dhyāna is seen to be a more developed and concentrated form of smaraṇam.

(47) Dāsyam (Servitude)

The pure constitutional disposition (suddha-svarūpa) of the jīva is to be a servant of Lord Kṛṣṇa. Because the jīva's vision is diverted from Śrī Kṛṣṇa, his pure constitutional nature becomes covered by māyā. By virtue of some great fortune, the jīva may come to learn of his true identity by the association of saintly devotees. The sādhaka should then always think: 'I am a servant of Lord Kṛṣṇa.' This attitude is called dāsya. There are two kinds of dāsya: (1) in its beginning form, dāsya means to offer all one's activities to the Lord, and (2) to render all kinds of services to the Lord with the feeling that 'I am a servant of Śrī Kṛṣṇa, and He is my master.' This attitude is called kaiṅkarya. Śrī Caitanya Mahāprabhu has said the following about the śuddha-svarūpa of the jīva:

nāham vipro na ca nara-patir nāpi vaišyo na śūdro nāham varṇī na ca gṛha-patir no vanastho yatir vā kintu prodyan nikhila-paramānanda pūrnāmṛtābdher gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ (Padyāvalī, 74)

I am not a brāhmaṇa, a kṣatriya, a vaiṣya, or a ṣūdra. Nor am I a brahmacārī, a gṛhasthī, vānaprasthī, or a sannyāsī. I am a servant of the servant of the servants of the lotus feet of Śrī Kṛṣṇa who is the prāṇa-priyatama, the dearmost beloved of the gopīs, and an ocean of nectar laden with undivided spiritual bliss (nikhila-paramānanda).

Sādhakas should always maintain this conception.

(48) Sakhyam (Friendship)

Sakhya is of two kinds: (1) that which is based on faith (viśvāsa), and (2) that which is based on an attitude of friendship (maitrī). Draupadī expressed her faith in Śrī Kṛṣṇa in the

following words: "Śrī Kṛṣṇa will certainly protect me." This is an example of sakhya-bhāva which is based on faith. Draupadī is an eternally liberated associate of Śrī Kṛṣṇa. Therefore, her attitude of sakhya-bhāva, predominated by a very deep sense of faith, is not a subject matter of sādhana-bhakti for ordinary sādhakas. Nonetheless, because of the prevalence of faith in the sakhya-bhāva demonstrated in the statement of Draupadī, it is relevant to be used as an example of sādhana-bhakti. The example of Draupadī has been given in order to incite a similar attitude of sakhya-bhāva predominated by viśvāsa in faithful sādhakas.

In order to see Śrī Bhagavān in His human-like form (out of a sense of affection) and in order to behave with Him just like an intimate friend, certain sādhakas, engaged in all kinds of personal services, lie down in the temple. This disposition is called mitra-vṛtti. Sakhya of this type is not for sādhakas of the vidhimārga. It is suitable only for devotees situated in rāgānugā which is based on intense greed (lobha). Nevertheless, it is sometimes possible for sādhakas of the vidhi-mārga. Therefore, this aṅga has been described here in context of vaidhī-sādhana-bhakti.

(49) Ātma-nivedanam (Dedication of the Self)

The word ātma refers to ahantā (egoism), or in other words, the sense of 'I' pertaining to the body, as well as mamatā (possessiveness), or the sense of 'mine' that is related to the body. To offer both of these to Kṛṣṇa is called 'ātma-nivedana'.

The living entity who is within the body is known as dehi, one who possesses the body, and aham, the ego, egoism, or the self. When the living entity takes support of these two conceptions (i.e., the sense of possessing a body, dehi, and the sense of ego or self, aham), it gives rise to the sense of 'I'. The possessiveness or attachment which rests upon this sense of 'I' is called dehi-niṣṭha-mamatā, or attachment grounded in the egoism of possessing a body.

The sense of 'mine' in relationship to body is called *deha-niṣṭha-mamatā*, or possessiveness related to the body itself. One

should offer both the sense of 'I' and the sense of 'mine' to Kṛṣṇa. One should give up the conceptions of 'I' and 'mine' and adopt the conception that, "I am a servant of Kṛṣṇa, I accept only the remnants of Kṛṣṇa's prasāda, and this body is an instrument suitable for the service of Kṛṣṇa." To maintain the body exclusively with this mentality is called ātma-nivedana.

(50) Nija-priya-vastu-samarpaṇam (Offering one's own dear objects)

The things in this world which one likes best should be accepted and offered to Kṛṣṇa, considering them to be related to Him. This is what is meant by offering of one's dear objects to Kṛṣṇa. One should offer to Kṛṣṇa those things which are dear to other persons and which are also dear to Kṛṣṇa. Those items which are dear to others, dear to Kṛṣṇa and dear to the sādhakas also are especially fit to be offered to Kṛṣṇa. Those objects give the most pleasure to Kṛṣṇa. Those items which are dear to people in general but are not dear to Kṛṣṇa or those things which are dear to Kṛṣṇa but are not dear to people in general should not be offered to Kṛṣṇa.

(51) Kṛṣṇārthe-samasta-karma-karaṇam (Performing all activities for the sake of Kṛṣṇa)

To make all activities, whether they be worldly duties or those directly related to *vaidhī-sādhana-bhakti*, favorable for the service of Lord Hari is to perform all activities for the sake of Kṛṣṇa.

(52) Sarvathā-saraṇāpattiḥ (Full self-surrender)

Self surrender (saraṇāgati or saraṇāpatti) is accomplished in six ways as stated in the Bhakti-sandarbha, Anuccheda 236, quoting a statement from the Vaiṣṇava-tantra:

ānukūlyasya sańkalpah prātikūlya vivarjanam rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā ātma-nikṣepa kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ

There are six symptoms of self-surrender: (1) Ānukūlvasva sankalpa—Fully surrendered sādhakas should accept only those things which are favorable for prema-bhakti. (2) Prātikūlya vivariana—They should completely reject those things which are unfavorable to prema-bhakti. (3) Raksisyatīti visvāsa—Thev have firm faith that Kṛṣṇa is their only protector, that there is no protector other than Krsna, and that one cannot obtain protection by any other activity. (4) Goptrtve varana—Surrendered devotees have absolutely no doubt that Kṛṣṇa is their only guardian and maintainer. (5) Atma-niksepa—Offering the self to the Lord is expressed in this attitude, "I am incapable of doing anything independently. Unless Kṛṣṇa desires, no one can do anything." Devotees who are without any other resort (ātmaniksepa) have this kind of faith (6) Kārpanya—Humility is expressed as follows, "I am very fallen and insignificant." Unalloved devotees are possessed of this very firm and simple faith. To possess all these attitudes is called saranapatti.

(53) Tulasī-sevā (Serving Tulasī)

The service of *tulasī* has already been described within the tenth limb of *bhakti*—offering respect to Pipal trees, *tulasī*, Myrobalan trees, cows, *brāhmaṇas* and Vaiṣṇavas.

(54) Vaisņava-sāstra-sevā (Serving Vaisņava scriptures)

Only those *śāstras* which cause *bhagavad-bhakti* to be obtained are *vaiṣṇava-śāstras*. One should faithfully and regularly study such scriptures, hear them from the mouths of pure devotees, and read and recite them with a worshipful attitude. One should know the object to be obtained by such scriptures,

that is *bhagavad-bhakti*, and having full faith in that, one should mold one's life in accordance with its principles. The restoration of, careful keeping of, publishing and propagation of *vaiṣṇava-sāstras* are all included within *sāstra-sevā* (service to Vaiṣṇava scriptures). In the *Bhakti-rasāmṛta-sindhu* (1.2.207-208), quoting from the *Skanda Purāṇa* it is said:

vaiṣṇavāni tu śāstrāṇi ye śṛṇvanti paṭhanti ca dhanyāste mānavā loke teṣām kṛṣṇaḥ prasīdati vaiṣṇavāni tu śāstrāṇi ye 'rcayanti gṛhe narāḥ sarva-pāpa-vinirmuktā bhavanti suravanditāh

The vaiṣṇava-śāstras like Śrīmad-Bhāgavatam, Śrīmad Bhagavad-Gītā, and so on, propound ananya-bhakti or exclusive devotion unto Śrī Kṛṣṇa. Those who keep such scriptures in their home and worship them with great respect are freed from all sins. Even the devatās offer prayers to such persons. Those who hear the vaiṣṇava-śāstras from the mouths of pure devotees and who regularly study them on their own are truly blessed in this world. Śrī Kṛṣṇa becomes pleased with them.

Therefore, it is imperative for the sādhakas to serve the vaiṣṇava-śāstras. Of all the vaiṣṇava-śāstras, Śrīmad-Bhāgavatam is the most excellent because it is the essence of the entire Vedānta. Those who taste the nectarine rasa of Śrīmad-Bhāgavatam have no taste for any other śāstra. This is the purport of the verse which follows from Śrīmad-Bhāgavatam (12.13.15):

sarva-vedānta sāram hi śrīmad-bhāgavatam işyate tad-rasāmṛta tṛptasya nānyatra syād ratiḥ kvacit

(55) Mathurā-maṇḍala-vāsaḥ (Residing within the district of Mathurā)

One should hear about, glorify, and remember the glories of Mathurā. By desiring to go to Mathurā, by seeing Mathurā, by touching the land of Mathurā, by living there and by serving Mathurā, the aspiration for *bhakti* is fulfilled. The term *mathurā*-

vāsa refers to Śrī Vṛndāvana, Gokula, Nandagāoṅ (Nandagrāma), Varṣāṇā, Rādhā-Kuṇḍa, Śyāma-Kuṇḍa and other places within Mathurā-maṇḍala. It also refers to Śrī Māyāpura.

(56) Vaisņava-sevana (Service of Vaisņavas)

Vaiṣṇavas are very dear to the Lord. By rendering service to the Vaiṣṇavas one obtains *bhakti* towards Bhagavān. In the *śāstras* it is said that the worship of Viṣṇu is superior to the worship of all the *devatās*. But the worship of His servants, the Vaiṣṇavas, is even better than the worship of Viṣṇu. In the *Śrīmad-Bhāgavatam* (1.19.33) it is said:

yeṣām samsmaraṇāt pumsām sadyaḥ śuddhyanti vai gṛhāḥ kim punar darśana-sparśa-pāda-śaucāsanādibhiḥ

What wonder is there that men become purified by seeing, touching, washing the feet, offering a sitting place, and serving those Vaiṣṇavas, the mere remembrance of whom sanctifies one's household?

In the Ādi Purāṇa, Śrī Kṛṣṇa says to Arjuna:

ye me bhakta-janāḥ pārtha! na me bhaktās ca te janāḥ mad-bhaktānāñ ca ye bhaktā mama bhaktāstu te narāḥ (Bhakti-rasāmṛta-sindhu, 1.2.218)

O Pārtha! Those who claim to be My devotees are not My actual devotees. But those who are devotees of My devotees, are My true devotees.

(57) Yathā-sakti Hiṇḍolādi-mahotsava-karaṇam (Celebration of festivals related to the Lord in accordance with one's ability)

To collect articles in accordance with one's ability and celebrate festivals in the temple of the Lord such as the Lord's birth ceremony, ratha-yātra, and hiṇḍola (the swing festival), and to serve the pure Vaiṣṇavas after first offering service to the Lord is called a mahotsava. In this world there is no festival greater than this.

(58) Kārttika-vratam (Observing the vow of Kārttika)

Kārttika-vrata is also called dāmodara-vrata. The month of Kārttika is also known by the name ūrjā. The word ūrjā literally means power, strength, energy or vigor. Śrīmatī Rādhikā is the energy of Lord Kṛṣṇa and therefore ūrjā refers to Her. To worship Śrī Rādhā-Dāmodara by observing the aṅgas of bhakti (śravaṇa, kīrtana, and so on) in a regulated manner in this month of Kārttika is called ūrjādara, or in other words, giving respect (ādara) to Ūrjā (Śrīmatī Rādhikā). Ūrjā is also called śakti. The goddess who presides over this month is known as Ūrjeśvarī. Ūrjeśvari is another name of Śrīmatī Rādhikā.

In the Padma Purāṇa it is said (cited in Bhakti-rasāmṛta-sind-hu, 1.2.221):

yathā dāmodaro bhakta-vatsalo vidito janaiḥ tasyāyam tādṛśo māsaḥ svalpam apy upakārakaḥ

As the Supreme Lord Śrī Dāmodara is famous in this world for being very affectionate to His devotees (*bhakta-vatsala*), this month of Dāmodara, which is dear to Him, considers even very little spiritual practice to be very great and bestows tremendous result.

In the commentary to this verse, Śrīla Jīva Gosvāmī has given a nice analogy. When a magnanimous person takes compassion upon one who has a heavy debt, he considers a small payment to be substantial and thus liberates the debtor from his liability. Similarly, the month of Dāmodara considers a very small practice of *bhajana* performed with a respectful attitude to be very great and bestows the invaluable wealth of *bhakti* toward Bhagavān Śrī Dāmodara.

To observe vows related to *bhakti* for the pleasure of the Lord in the month of Kārttika is called *niyama-sevā*. The unique glory of observing *niyama-sevā* in the month of Kārttika in Vrajamandala has been described in *Bhakti-rasāmṛta-sindhu* (1.2.222-223), quoting from the *Padma Purāṇa*:

bhuktim muktim harir-dadyāt arcito 'nyatra sevinām bhaktis tu na dadātyeva yato vasyakarī hareḥ sā tv añjasā harer-bhaktir labhyate kārttike naraiḥ mathurāyām sakṛd api śrī dāmodara sevanāt

To persons who perform bhajana and sādhana, without strong attachment to Kṛṣṇa, in places outside of Vraja-maṇḍala, Śrī Bhagavān certainly awards bhukti and mukti, but He does not award bhakti, for by bhakti the Lord becomes bound to His devotee. But if a person who is otherwise devoid of sādhana worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārttika, he very easily obtains the most rare hari-bhakti.

(59) Sarvadā Harināma-grahaṇam/
Janmāṣṭamī-yātrādikañca
(To chant the holy name at all times/To celebrate
Janmāṣṭamī and other festivals)

To always utter the holy name in all circumstances is known as *srī harināma-grahaṇa* (to take *harināma*). One can chant *srī harināma* in any condition, whether eating or drinking, sleeping or rising, moving about, pure or impure. This is stated in the *Caitanya-caritāmṛta*, *Antya*, 20.18:

khāite suite yathā tathā nāma laya kāla-desa-niyama nāhi sarva-siddhi haya

Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

Śrī Caitanya Mahāprabhu has also said in the third śloka of Śikṣāṣṭaka, kīrtanīyaḥ sadā hari: always chant the holy name of

Hari. To chant the holy name is accepted as the topmost of all the angas of bhakti. The holy name may be chanted with or without keeping count, within the mind, softly or loudly—in all ways. Nonetheless, it is seen that Śrīman Mahāprabhu, His follower Śrī Haridāsa Ṭhākura, and Śrī Gaudīya Vaiṣṇava ācāryas coming in paramparā up to today have adopted the system of chanting harināma while keeping count of their rounds. After completing one's fixed number of rounds, one may continue to chant without counting.

When one chants the holy name with great feeling and dances accompanied by *mṛdanga* and *karatālas*, one cannot keep track of the number of names chanted. To do so is not opposed to the *sāstra*. In recent times, it is observed that some persons do not pronounce (audibly) the Hare Kṛṣṇa *mahā-mantra* or perform *kīrtana* loudly, and they forbid others to do so. However, this idea is completely opposed to the *sāstra*. This is clear from the life history of Śrīman Mahāprabhu, Haridāsa Ṭhākura and others.

Celebration of Kṛṣṇāṣṭamī, the appearance day of Lord Kṛṣṇa on the eighth day of the month of Bhādrapada (August-September), and Gaura-Pūrṇimā, the full moon day of the month of Phālguna (February-March), is known as srī janma-yātrā (celebration of the birth festival of the Lord). Surrendered sādhakas should certainly observe these festivals.

The five most excellent angas of bhakti will now be described.

(60) Śraddhā-pūrvaka Śrī Mūrti-sevā (Serving the Śrī Mūrti with faith)

In the service and worship of the Deity, it is essential to have enthusiasm saturated with love. Unto those who worship and serve the Deity with great enthusiasm, Śrī Kṛṣṇa gives not only the insignificant fruit of *mukti* but the supreme fruit of *bhakti*.

(61) Rasikaiḥ-saha Śrī Bhāgavatārthāsvādaḥ (Tasting the meaning of Śrīmad-Bhāgavatam in the association of Rasika Vaiṣṇavas)

The delightfully sweet essence (rasa) of the wish-fulfilling tree of Vedic literature is Śrīmad-Bhāgavatam. In the association of persons who are estranged from that rasa there can be no tasting of the rasa of Śrīmad-Bhāgavatam, rather there can be only aparādha. One should taste the rasa of the ślokas of Śrīmad-Bhāgavatam in the association of pure devotees who are thoroughly versed in understanding the rasa of the Bhāgavatam and who are possessed of deep yearning to taste the rasa of kṛṣṇa-līlā. Śuddha-bhakti does not arise by hearing or reciting Śrīmad-Bhāgavatam in an assembly of ordinary persons.

(62) Sajātīya-snigdha-mahattara-sādhu-saṅgaḥ (Association of like-minded, affectionate, advanced devotees)

There can be no progress of bhakti by associating with non-devotees who have merely adopted the designation of 'sat-sanga'. The devotees' only aspiration is to obtain the service of the aprākṛta-līlā of Śrī Kṛṣṇa. Those who have such a desire can be called bhaktas. The development and growth of bhakti takes place in such devotees by associating with devotees who are more advanced than themselves. By failing to do so, the advancement of bhakti is checked and one's disposition or nature will be of the exact same level as those devotees whose association one keeps. In the Bhakti-rasāmṛta-sindhu (1.2.229), quoting from Hari-bhakti-sudhodaya (8.51) the following is said in connection with association:

yasya yat-sangatiḥ pumso maṇivat syāt sa tad gunaḥ sva-kularddhyai tato dhīmān svayūthyān eva samśrayet

As a crystal reflects the color of those objects which are brought into its proximity, a person's nature will be exactly in

accordance with the association he keeps. Therefore, by associating with pure devotees, one becomes pure. Sādhu-sanga (satsanga) is beneficial in every way. The actual purport of the instruction which is given in the śāstras to live devoid of association (niḥsanga) is that one should live in the company of sādhus (sādhu-sanga).

To associate with saintly devotees who are more advanced than oneself, who are of the same disposition (sajātīya), who taste the meaning of rasa (rasika), and who are affectionate (snigdha), is what is signified by this aṅga of bhakti. Sādhu-saṅga is the root cause of kṛṣṇa-bhakti. This has already been stated previously. But what kind of sādhu-saṅga should a sādhaka take? A specific description of this is given here.

A sādhaka should take association of those devotees who are of the same spiritual disposition (sajātīya). In other words, one should associate with those devotees who worship the same particular form of the Lord and who possess the same internal spiritual mood as oneself. Those who are sādhakas in the mood of dāsya-bhāva should associate with devotees in dāsya-bhāva, and those who are sādhakas in the mood of sakhya-bhāva should associate with devotees of sakhya-bhāva. Similarly, those who are sādhakas in the mood of vātsalya and madhura-bhāva should associate with devotees situated in moods that are favorable to their own respective bhāvas.

In the same way, *sādhakas* who worship Kṛṣṇa should associate with devotees of Kṛṣṇa, and *sādhakas* who worship other incarnations of the Lord should associate with devotees who worship the same forms of the Lord.

Although a sādhu may be of the same spiritual disposition, one should associate with those sādhus who are affectionately disposed to oneself (snigdha). The word snigdha refers to those who are affectionate (snehaka), well-wishing and rasika—not those who are harsh, unsympathetic or indifferent. The esoteric mysteries of bhajana and genuine instruction regarding the method of performing bhajana cannot be obtained from sādhus who are indifferently disposed or who are not affectionate. Therefore, to associate with saintly devotees who are soft-hearted and affectionate is of the greatest utility.

Even though a devotee may be *sajātīya* and *snigdha*, one should associate with those devotees who are more advanced in terms of steadiness in *bhajana*, direct experience and realization of the Lord, and in knowing the confidential mysteries of the *sāstras*—in other words, who are superior to oneself in all respects. By associating with devotees possessing all the above-mentioned qualities, a *sādhaka* can make steady and gradual advancement on his path.

(63) Nāma-saṅkīrtana (Loud congregational chanting of the holy name)

The holy name of Śrī Kṛṣṇa is supramundane and fully sentient rasa, aprākṛta-caitanya-rasa. There is no trace of anything material in it. When the sādhaka-jīva engages himself in a devout manner in the service of the Lord, Śrī Nāma automatically manifests Himself on the tongue and other senses which are thus purified by bhakti. The holy name cannot be grasped by the material senses. Therefore, one should always perform nāma-sankīrtana by oneself and in the company of others.

When the jīva, who is a particle of pure spirit or cit-kaṇa becomes situated in his pure spiritual form, he is eligible to utter harināma with his fully spiritual body, cinmaya-sarira. But when he is bound by māyā, he cannot chant the pure name with the material senses. On obtaining the mercy of the hlādinī-śakti, the activity of his own inner spiritual form begins, and at that time the appearance of nāma takes place for him. As soon as nāma arises, śuddha-nāma mercifully manifests within the faculty of the mind and then dances upon the tongue of the devotee purified by bhakti. Nāma is not in the shape of letters. Only at the time of dancing on the material tongue does nāma manifest in the form of letters. This is the mystery of nāma.

Harināma is of two types: mukhya, principal names, and gauṇa, secondary names. The secondary names include Brahma, Paramātmā, Niyantā (the controller), Pātā (the protector), Sraṣṭā (the creator), and Mahendra. The principal names include Viṣṇu, Nārāyaṇa, Ananta, Rāma, Hari, Kṛṣṇa, Gopāla, Gopī-

nātha, Rādhā-Ramaṇa, and so on. In the Śrī Rāmāṣṭottara-śatanāma stotra of the Padma Purāṇa (cited in Hari-bhakti-vilāsa 11.380) it is said:

> viṣṇor-ekaikam nāmāpi sarva vedādhikam matam tādṛk-nāma-sahasreṇa rāma-nāma-samam smṛtam

Each and every name of Viṣṇu is more beneficial than reciting all the Vedas. Nevertheless, a thousand such names of Viṣṇu taken together are equal to just one name of Rāma.

Further in the Śrī Kṛṣṇāṣṭottara-śata-nāma māhātmya of the Brahmāṇḍa Purāṇa (cited in Hari-bhakti-vilāsa 11.488) it is said:

sahasra-nāmnām punyānām trirāvṛtyā tu yat phalam ekāvṛtyā tu kṛṣṇasya nāmaikam tat prayacchati

The same result that is obtained by uttering a thousand names of Viṣṇu three times is accomplished simply by once pronouncing the name of Kṛṣṇa.

In the Kali Santaraṇa Upaniṣad, the Brahmāṇḍa Purāṇa, the Kṛṣṇa Yāmala and other places it is mentioned:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare hare rāma hare rāma rāma hare hare

This mantra consisting of sixteen words is called the mahā-mantra. Śrī Caitanya Mahāprabhu always instructed the jīvas to perform sankīrtana by chanting this same mahā-mantra. Śrī Gopāla Guru, Śrī Raghunātha Dāsa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Bhaktivinoda Ṭhākura, and other ācāryas who have tasted the essence of the holy name (nāma-rasika) have described the astonishing and ambrosial meaning of each name of this mahā-mantra. Rāgānugā-sādhakas should consult the sacred book Harināma-cintāmaṇi composed by Śrīla Bhaktivinoda Ṭhākura in order to understand this subject in detail.

The glories of bhagavan-nāma-sankīrtana have been described in the Śruti, Smṛti, Purāṇas, and all other śāstras. Out

of the sixty-four angas of bhákti, nine types of bhakti, śravaṇa, kīrtana, and so on, are considered to be the best. Out of these nine types of bhakti, nāma-saṅkīrtana has been proclaimed to be the topmost. This is stated in the Caitanya-caritāmṛta (Antya 4.70-71):

bhajanera madhye śrestha nava-vidhā bhakti 'kṛṣṇa prema', 'kṛṣṇe' dite dhare mahā-śakti tāra madhye sarva-śrestha nāma-saṅkīrtana niraparādhe nāma laile pāya prema-dhana

Of the various processes of sādhana, nine types of bhakti are the best, for they have such great potency to bestow kṛṣṇa-prema and Śrī Kṛṣṇa. Out of these nine practices, bhagavan-nāma-saṅkīrtana is the most excellent. If one performs nāma-saṅkīrtana free from offenses, he will certainly attain the most valuable wealth of kṛṣṇa-prema.

In the Padma Purāṇa the identity of kṛṣṇa-nāma has been

explained (cited in Brs 1.2.233):

nāma-cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ pūrṇaḥ śuddho nitya mukto 'bhinnatvān nāma-nāminoḥ

Nāma, the holy name, and Nāmī, Śrī Kṛṣṇa or He who possesses the name, are a mutually non-differentiated reality, abheda-tatt-va. Therefore, all the divine qualities of Nāmī Kṛṣṇa are also present in His name. Nāma is always a fully accomplished truth, pūrṇa-tattva. There is no touch of anything material in harināma. Nāma is eternally liberated because it is never bound by the illusory modes of nature. Nāma is Kṛṣṇa Himself; therefore, it is the concentrated form of all sentient rasa. Nāma is cintāmaṇi; it is competent to deliver all that is requested of it.

Harināma-sankīrtana is the best method of sādhana for the sādhakas, the perfected souls (siddha-mahāpuruṣas), those who are desirous of enjoying the fruits of their worship (sakāma-sādhakas), and those who are free from the desire to enjoy the fruits of their worship (niṣkāma-sādhakas). This is stated in the Śrī-

mad-Bhāgavatam (2.1.11):

etān-nirvidyamānānām icchatām akutobhayam yoginām nṛpa nirṇītam harer nāmānukīrtanam

O Mahārāja (Parīkṣit)! It has been concluded that śrī bhagavannāma-saṅkīrtana is the only fearless method of sādhana and sādhya for those who are desirous of obtaining the heavenly planets and liberation (the karmīs and jñānīs), for the self-satisfied yogīs, and for the devotees who are completely devoid of material desires.

This verse is quoted in *Bhakti-rasāmṛta-sindhu* (1.2.230). In his commentary on this verse Śrīla Viśvanātha Cakravartī Thākura explains that the term *nirvidyamānānām* means devoid of all desires, including liberation. This term refers to the *ekānta-bhaktas*. The word *icchatām* means desirous of the attainment of the heavenly planets and liberation. This refers to the *jñānīs* and *karmīs*. The word *yoginām* refers to the *ātmārāmas* or those who take pleasure in the self.

The word akutobhayam means that there is absolutely no doubt about the efficacy of nāma-kīrtana. It does not depend on time, place, person, articles of worship, purity or impurity. Even if the holy name comes in contact with a mleccha who is intolerant of the service of the Lord, the holy name will act. The words nāma-anukīrtanam mean either constant chanting or chanting to an extent that is appropriate for one's practice of bhakti. This practice is suitable both in the stage of sādhana, practice, and sādhya, perfection. The purport of the word nirnītam (it has been decided) is that this fact has been decided by the common consent of previous rṣis and maharṣis who became devoid of all doubt after direct experience and realization.

In the Śrīmad-Bhāgavatam (11.2.40) it is also said:

evam-vrataḥ sva-priya nāma-kīrtyā jātānurāgo druta-citta uccaiḥ hasaty atho roditi rauti gāyaty unmādavan nṛtyati loka-bāhyaḥ In the hearts of those who adopt such a pure vow, the sprout of prema (bhāva) blossoms into anurāga which softens the heart and fills one with a deep sense of attachment (mamatā) for the Lord. This occurs by chanting the holy name of one's most dearly beloved Lord. At such a time, one rises above the condition of the general mass of people. One becomes indifferent to public opinion and doesn't seek approval for his activities. By his natural disposition (of prema), the devotee sometimes bursts out into laughter just like an intoxicated person, sometimes he begins to weep bitterly, sometimes he begins to call the name of the Lord in a loud voice, sometimes he begins to sing of the Lord's attributes in a sweet and melodious voice, and sometimes, when he witnesses his dearly beloved directly before his eyes, he begins to dance in a most captivating manner in order to charm the Lord.

This verse is cited in *Bhakti-rasāmṛta-sindhu* (1.4.6) as an example of *prema* arising from *bhāva* attained through *vaidhī-sādhana*. The purport of the verse is that by performing *śravaṇa* and *kīrtana* of the Lord's holy name in the stages of *ruci* and *āsakti*, *bhāva* manifests within the heart. By continued performance of *harināma* with deep attachment in the stage of *bhāva*, the heart becomes melted and one becomes overwhelmed with a deep sense of possessiveness (*mamatā*) in relationship to the Lord. This matured state of *bhāva* then transforms into *prema*. The various symptoms mentioned in this verse are *anubhāvas* or outward manifestations of *prema*.

In citing the following *slokas* in his *Bhakti-sandarbha*, *Anuccheda* 270-271, Śrīla Jīva Gosvāmī has pointed out that loud performance of *saṅkīrtana* is the foremost method to please the Lord in *Kali-yuga*:

kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ dvāpare paracaryāyām kalau tad hari kīrtanāt

Whatever results are acquired in Satya-yuga by meditation on Lord Viṣṇu, in Tretā-yuga by the performance of sacrifice, and in Dvāpara-yuga by service rendered to the Deity form of the Lord

are obtained in Kali-yuga simply by śri hari-kīrtana. (Śrīmad-Bhāgavatam, 12.3.52)

dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rccayan yad-āpnoti tad-āpnoti kalau saṅkīrtya kesavam

By chanting the holy name of Śrī Keśava in *Kali-yuga*, a *sādha-ka* obtains all the results that are gained in *Satya-yuga* by meditation, in *Tretā-yuga* by performance of sacrifice, and in *Dvā-para-yuga* by worship of the Deity. (*Viṣṇu Purāṇa*, 6.2.17)

kalim sabhājayantyāryā guṇajñāḥ sārabhāginaḥ yatra saṅkīrtanenaiva sarvaḥ svārtho 'bhilabhyate

O King! In *Kali-yuga* simply by chanting the holy name of the Lord, one can obtain all the desired goals of life available in all the *yugas*. Knowing this, Āryans or those highly esteemed in terms of culture and religion, who know the actual merit of all things, praise *Kali-yuga*. (Śrīmad-Bhāgavatam, 11.5.36)

In the Bhakti-sandarbha, Anuccheda 273, quoting from the book Śrī Vaiṣṇava-cintāmaṇi, the importance of nāma-sankīrtana is said to be superior to the process of smaraṇa, remembrance:

aghacchit smaraṇam viṣṇor bahv-āyāsena sādhyate oṣṭha spandana-mătreṇa kīrtanantu tato varam

Remembrance of Śrī Kṛṣṇa, who destroys all sins, is accomplished with great endeavor, for it is very difficult to withdraw the mind from the unlimited varieties of worldly sense objects and concentrate it upon Viṣṇu. But śrī kīrtana is easily accomplished simply by vibrating the lips. Therefore, it is superior to and more effective than the process of smaraṇa.

The Nāradīya Purāṇa, describing bhagavan-nāma-kīrtana as supremely glorious, has declared it to be the sole means of rectification for the jīvas of Kali-yuga.

harer nāma harer nāma harer nāmaiva kevalam kalau nāstyeva nāstyeva nāstyeva gatir-anyathā

In the Bhakti-sandarbha, Śrīla Jīva Gosvāmī, while describing the unending glories of the holy name, has told one reason why harināma-sankīrtana is so extensively praised in Kali-yuga. He has said that in other yugas the Supreme Lord personally instructed the system of religion (dhyāna, yajña, and so on) for those particular ages by practicing it Himself. In those yugas He did not teach the process of nāma-kīrtana by His personal behavior. However, in Kali-yuga, Śrī Bhagavān, seeing the predicament of the jīvas, personally taught them the method of nāma-kīrtana by practicing it Himself in the form of Śrī Gaurānga. Nāma-prema mālā gānthi' parāila samsāre—"The Lord wove a wreath of the holy name and prema with which He garlanded the entire material world." (Caitanya-caritāmṛta, Ādi, 4.40)

Therefore in *Kali-yuga*, the glories of *nāma-kīrtana* are so much praised. Śrīla Jīva Gosvāmī has consequently said (*Bhakti-sandarbha*, *Anuccheda* 273):

ataeva yadyanyāpi bhaktiḥ kalau karttavyā tadā tat-samyoge naivet-yuktam

In Kali-yuga, if another anga of bhakti is performed, it must be accompanied by harināma-sankīrtana.

Śrīla Sanātana Gosvāmī has also said that harināma-sankīrtana is the foremost among all the angas of bhakti, such as smaraṇa, and so on.

> manyāmahe kīrtanam eva sattamam lolātmakaika svahṛdi sphurat smṛteḥ vāci svayukte manasi śrutau tathā dīvyat parān-apy-upakurvadātmavat (Bṛhad-Bhāgavatāmṛtam, 2.3.148)

The Lord's associates in Vaikuntha said: In our opinion, kīrtana is superior to smaraņa because remembrance manifests only

within the mind which is by nature unsteady. *Kīrtana*, however, manifests on the tongue and vocal organs and automatically creates an impression upon the mind. In the end the sound of *kīrtana* not only satisfies the sense of hearing, but it pleases all those who hear it just as it does for the self.

In *smaraṇa* there is no such power, therefore *kīrtana* alone is capable of controlling the mind which is ever more flickering than the wind. Besides, the mind cannot perform *smaraṇa* without *kīrtana*. Other than *kīrtana*, there is no other method by which the mind can be made steady—this is the deep and confidential meaning of this *sloka* of Śrīla Sanātana Gosvāmī.

Out of many different types of śrī kṛṣṇa-kīrtana, chanting of the holy name of Kṛṣṇa or nāma-saṅkīrtana is the best and the most suitable to be taken up. By śrī kṛṣṇa-nāma-saṅkīrtana, the wealth of kṛṣṇa-prema very quickly makes its appearance in the heart of the sādhaka. Śrī nāma-saṅkīrtana is itself competent to generate the wealth of prema without reliance upon any other methods. Therefore, śrī nāma-saṅkīrtana is pre-eminent among all the aṅgas of bhakti. Śrī nāma-saṅkīrtana is both the means of attainment, sādhana, as well as the object to be attained, sād-hya—this is the conclusion of Śrī Sanātana Gosvāmī and all Vaiṣṇava ācāryas possessed of prema.

kṛṣṇasya nānā vidha-kīrtaneṣu tan-nāma saṅkīrtanam eva mukhyam tat-prema-sampajjanane svayam drāk śaktaṁ tataḥ śreṣṭhatamam mataṁ tat śrī kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ premṇā samāsvādanabhaṅgi-pūrvam yat sevyate jihvikayā 'virāmaṁ tasyā 'tulaṁ jalpatu ko mahatvam (Bṛhad-Bhāgavatāmṛtam, 2.3.158-159)

Although there are many varieties of *kṛṣṇa-kīrtana*, *nāma-sankīrtana* is the foremost. This is because *nāma-sankīrtana* has the power to easily manifest the wealth of *prema*. Therefore, in the opinion of all, *kīrtana* is the best process. The happiness that

is obtained by the tongue which incessantly tastes the nectar of śrī kṛṣṇa-nāma with heartfelt love is beyond comparison. Who can describe its greatness?

To loudly chant the holy name, form, qualities and pastimes of the Supreme Lord under the direction of pure Vaiṣṇavas is called *kīrtana*. In Śrīla Jīva Gosvāmī's *Bhāgavatam* commentary known as *Krama-sandarbha*, he has written the following in connection with *saṅkīrtana*:

bahubhir militvā tad-gāna sukham śrī kṛṣṇa gānam

When many persons chant the name of the Lord in a loud voice with faith for the pleasure of Śrī Kṛṣṇa, it is called sankīrtana.

One other point we should bear in mind is that according to the *sāstras*, the glories of *srī harināma-kīrtana* have been exalted hundreds of times over the process of *harināma-japa*. This is because one who performs *japa* purifies only himself, whereas, one who performs loud *nāma-saṅkīrtana* purifies himself as well as all who hear the chanting.

This is indicated in the *Nāradīya Purāṇa* in a statement by Prahlāda Mahārāja:

japato harināmāni sthāne sata-guṇādhikah ātmanāñca putātyuccair-japan srotṛn punāti ca

Chanting the holy name of Lord Hari loudly is a hundred times more powerful than chanting softly. A person who chants loudly purifies himself as well as those who hear him chanting.

Some people think that the *māha-mantra*—Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Rāma Hare Hare—is to be recited only as *japa*. They prohibit the loud chanting of this *mahā-mantra*. But Śrī Caitanya Mahāprabhu, who personally practiced and propagated *bhaga-van-nāma-saṅkīrtana*, has declared this *mantra* to be the *mahā-mantra* of *Kali-yuga*. He personally practiced *japa* of this *mahā-mantra*, recording the number of names He chanted.

In addition, He performed sańkīrtana in which there was no recording of the number of names chanted while deeply overwhelmed in spiritual emotion, with arms upraised, either alone or collectively. Much evidence of this is available in Śrī Caitanya-bhāgavat and in the sacred books of Śrī Kavi Karṇapūra and other gosvāmīs. Therefore, sādhakas can perform japa of this mahā-mantra like nāmācārya Śrīla Haridāsa Ṭhākura, and they can also perform kīrtana by uttering the holy name in a loud voice.

(64) Śrī Vṛndāvana-vāsa (Residing in Śrī Vṛndāvana)

Śrī Vṛndāvana Dhāma is super-excellently glorified because it is the eternal abode of the divine and charming pastimes of Svayam Bhagavān Vrajendra-nandana Śrī Kṛṣṇa who is the embodiment of rasa and the complete personification of majesty and sweetness. Śrī Vṛndāvana is anointed with the sublime pastimes of Mahābhāva-mayī Śrīmatī Rādhikā and Rasarāja Śrī Kṛṣṇa. By residing there and performing sādhana and bhajana, sādhakas may easily obtain manifestation of these transcendental pastimes within their hearts. The resolute determination to reside in Vraja displayed by the most highly esteemed Six Gosvāmīs is without precedent. Śrīla Prabodhānanda Sarasvatī has said in his Śrī Vṛndāvana-mahimāmṛta, Śataka 12.78:

śrī vṛndāvana mama pāvanam tvam eva śrī vṛndāvana mama jīvanam tvam eva śrī vṛndāvana mama bhūṣanam tvam eva śrī vṛndāvana mama sad yaśas tvam eva

O Vṛndāvana, You are my purifier! O Vṛndāvana, You are my life! O Vṛndāvana, You are my ornament! O Vṛndāvana, You are my virtuous fame!

In Stavāvalī, Śrīla Dāsa Gosvāmī has said:

na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād rasāsvādam premṇā dadhad api vasāmi kṣaṇam api samam tv etad grāmyāvalibhir abhitanvann api kathām vidhāsye samvāsam vraja-bhuvana eva pratibhavam (Sva-niyama daśakam, 2)

In this *sloka*, Śrīpāda Raghunātha Dāsa Gosvāmī has, with great affection, displayed deep faith toward Vraja Dhāma. Adopting unflinching resolve for residence in Vraja, he says: "Even if in some other *dhāma* the Śrī Vigraha of Śrī Kṛṣṇa is present and there is opportunity there to relish *hari-kathā* with great love flowing from the mouths of elevated devotees, I have no desire to live in such a place, even for a moment. But even if I must live in the company of vulgar persons who converse only about mundane topics, I will live in Vraja-bhūmi life after life."

Out of the above-mentioned sixty-four angas of bhakti, the last five are the most excellent. Even by slight contact with these items undertaken without offense, bhāva-bhakti makes its appearance due to their extraordinary power. By obtaining niṣṭhā in the performance either of one or of several of these principal angas, one is sure to obtain perfection.

(5) Sevāparādha 32 Offenses to be Avoided in Service

Yathā Āgame—

yānairvā pādukair-vāpi gamanam bhagavad-gṛhe devotsavādy asevā ca apraṇāmas tad-agrataḥ ucchiṣṭe vāpy asauce vā bhagavad vandanādikam eka-hasta-praṇāmas ca tat purastāt pradakṣiṇam pāda-prasāraṇañ cāgre tathā paryanka-bandhanam sayanam bhakṣaṇañ cāpi mithyā-bhāṣaṇam eva ca uccair-bhāṣā mitho jalpa rodanādi tad-agrataḥ nigrahānugrahau caive niṣṭhura-krūra-bhāṣaṇam kambalāvaraṇañ caiva para-nindā para-stutiḥ aslīla-bhāṣaṇam caiva adhovāyu-vimokṣaṇam saktau gauṇopacāras ca anivedita-bhakṣaṇam tat-tat-kālodbhavānāñ ca phalādīnām anarpaṇam viniyuktāvasiṣṭasya vyañjanādeḥ samarpaṇam pṛṣṭhī kṛtyāsanañ caiva pareṣām abhivandanam gurau maunam nija-stotram devatā-nindanam tathā aparādhās tathā viṣṇor dvātrimsat parikīrttitāḥ.

varāhe ca aparādhas ca te 'pi sankṣipya likhyante yathā—
"rājānna-bhakṣanam, dhvāntāgāre hareḥ sparsaḥ, vidhim vinā
hary-ūpasarpaṇam, vādyam vinā tad-dvārodghāṭanam, kukkurādi-duṣṭa-bhakṣya-saṅgrahaḥ, arccane mauna-bhaṅgaḥ, pūjā-kāle
vin utsargāya gamanam, gandha-mālyādikamadattvā dhūpanam,
anarha puṣpeṇa pūjanam.

akṛtvā dantakāṣṭhañ ca kṛtvā nidhuvanam tathā spṛṣṭvā rajas-valām dīpam tathā mṛtakam eva ca raktam nīlam adhautañ ca pārakyam malinam paṭam paridhāya, mṛtam dṛṣṭvā vimucyāpā-namārutam krodham kṛtvā smasānañ ca gatvā bhuktvāpy ajīrṇabhuk bhuktvā kusumbham piṇyākam tailābhyagam vidhāya ca hareḥ sparso hareḥ karma karaṇam pātakāvaham.

tathā tatraivānyatra—bhagavac-chāstrānādara—pūrvakam anya śāstra—pravartanam, śrī mūrti sammukhe tāmbūla carvaṇam, eraṇḍādi—patrastha—puṣpair arcanam, āsura kāle pūjā, pīṭhe bhūmau vā upaviśya pūjanam; snapana kāle vāma hastena tat-sparśaḥ, paryuṣitai yācitair vā puṣpair arcanam, pūjāyām niṣṭhīvanam, tasyām svagarva pratipādanam, tiryak puṇḍra-dhṛtiḥ, aprakṣālita-pādatve 'pi tan-mandira-praveśaḥ,

avaiṣṇava pakva nivedanam, avaiṣṇava dṛṣṭena pūjanam, vighneśama pūjayitvā kapālinam dṛṣṭvā vā pūjanam, nakhāmbhaḥ snapanam, gharmāmbuliptatve 'pi pūjanam, nirmālya langhanam, bhagavac-chapathādayo 'nye ca jñeyāḥ.

Śrī Bindu-vikāśinī-vṛtti

It has been previously stated that one must give up offenses in regards to service. In the Agama śāstra these sevāparādhas are said to be of thirty-two types: (1) to enter the temple wearing sandals, (2) to enter the temple seated on a palanquin, (3) to disrespect or to fail to observe the festivals of one's cherished deity (iṣṭa-deva), (4) to not offer prostrated obeisances to one's cherished deity although being present directly before Him, (5) to offer prayers to the Lord without washing the hands and mouth after eating, (6) to offer prayers to the Lord in an unclean condition, (7) to offer obeisances with only one hand, (8) to show one's back to the Lord while circumambulating. (In circumambulating the Lord, one first passes along the right side of the deity, then behind the back, next along the left side and finally one comes face to face with the deity again. As one continues circumambulating, one must turn so as to avoid showing one's back to the deity as one passes in front of Them. To fail to do so is an offense), (9) to spread one's feet in front of the deity, (10) to sit in front of the deity with hands binding one's raised knees, (11) to lie down in front of the deity, (12) to eat in front of the deity, (13) to tell lies in front of the deity, (14) to speak loudly before the deity, (15) to converse with one another about mundane subjects before the deity, (16) to shed tears on account of earthly matters before the Lord, (17) to show favor to or to reprimand someone before the deity, (18) to speak harshly to others in front of the deity, (19) to wear a coarse blanket in front of the Lord or while serving the deity, (20) to blaspheme others in front of the deity, (21) to praise others, (22) to use obscene language before the Lord, (23) to pass wind before the Lord, (24) to serve the Lord by offering Him secondary or minor articles although competent to offer first-class items (i.e., at the time of worshiping the deity, if one is competent to offer all the principal paraphernalia of worship such as flowers, tulasi, incense, lamp, and food offerings, but instead offers only secondary items like water, it is an offense), (25) to eat food items that are not offered to the Lord, (26) to not offer the Lord the fruits and flowers that are in season, (27) to personally enjoy the first portion of anything or present it to someone else and then offer the remainder to the Lord, (28) to sit with one's back to the deity, (29) to offer obeisances or salutation to others in front of the deity, (30) to remain silent in front of one's spiritual master, that is, to not offer prayers and obeisances to him or to remain silent without responding to his questions, (31) to praise oneself, and (32) to slander the devatās. These are the thirty-two types of sevā aparādha. One should strictly avoid them.

Other sevā aparādhas that have been mentioned in the Varāha Purāna are briefly stated here as follows: to eat grains supplied by the king or government; to touch the deity in a house or temple permeated by darkness; to approach the deity without following the scriptural regulations; to open the door of the temple without ringing a bell or making any sound; to collect items which have been left by a dog or other animals; to break one's silence at the time of worshiping the deity; to go out in order to evacuate at the time of worship; to offer incense without first offering scents and flower garlands; to worship with forbidden flowers; to worship the Lord without cleansing one's teeth or without bathing after sexual intercourse; to worship the deity after touching a woman in menstruation, a lamp or a dead body; to worship the Lord wearing red or blue clothes, unwashed or dirty clothes or clothes belonging to another; to worship the deity after seeing a dead body; to pass wind while worshiping the deity; to worship the Lord in anger, after visiting a cremation ground, or in a state of indigestion; and to touch and worship the deity after taking an oil massage. To commit any of these activities is an offense.

In other sāstras as well there are sevā aparādhas that are worthy of attention: to propagate other sāstras while disregarding

those that are related to the Lord; to chew betel (tāmbūla) in front of the deity; to worship the deity with flowers kept in the leaves of castor plants or other forbidden plants; to worship at forbidden times (when demoniac influences are prominent); to worship while sitting on a four-legged wooden stool or without any sitting mat (āsana); to touch the deity with the left hand at the time of bathing the Lord; to worship with stale flowers or with flowers which have already been asked for by others; to spit at the time of worship; "I am a great pujārī," to glorify oneself in such terms; to apply tilaka on the forehead in a curved manner; to enter the temple without washing one's feet; to offer food grains to the Lord cooked by a non-Vaisnava; to worship the deity in the presence of a non-Vaisnava; to worship the deity after seeing a Kāpālika* without first offering worship to Lord Śrī Nṛṣimhadeva; to bathe the Lord with water touched with the finger nails; to worship when the body is covered with perspiration; to step over the offerings to the Lord, and to take a vow in the name of the Lord. Many other sevā aparādhas have been mentioned in the scriptures.

^{*}A Kāpālika is a follower of a particular Śaiva sect of ascetics who carry human skulls and use them as receptacles for their food.

(6) Nāmāparādha-gurutva (The Severity of Nāmāparādha)

sarvāparādha kṛd api mucyate hari saṁśrayāt harer apy aparādhān yaḥ kuryād dvipada pāṁśanaḥ nāmāsrayaḥ kadācit syāt taratyeva sa nāmataḥ nāmno 'pi sarva-suhṛdo hy aparādhāt patatyadhah

Śrī Bindu-vikāśinī-vrtti

Sādhakas should remain thoroughly attentive to avoid committing all the above-mentioned offences. Even a person who has committed all kinds of offenses is redeemed by taking shelter at the lotus feet of Śrī Hari. If a most wretched and fallen person (a two-legged animal) who has committed severe offenses at the feet of Śrī Hari ever takes shelter of the holy name of Śrī Hari, then the holy name alone mercifully delivers him from all such offenses. There is no doubt of this whatsoever. Therefore, śrī harināma is the best friend of all. But if one should commit an offense at the feet of śrī harināma, his falldown is inevitable. (The above two verses are quoted from Bhakti-rasāmṛta-sindhu, 1.2.119-120)

(7) Nāmāparādhah

atha nāmāparādha daśa: yathā—vaiṣṇava-nindādi-vaiṣnavā-parādhaḥ; viṣṇu-śivayoḥ pṛthag-īśvara-buddhiḥ; śrī gurudeve manuṣya-buddhiḥ; veda-purāṇādi śāstra-nindā; nāmni arthavā-daḥ; nāmni kuvyākhyā vā kaṣṭa-kalpanā; nāma-balena pāpe pravṛttiḥ; anya śubha karmabhi nāma-sāmya-mananam; aśraddha-jane nāmopadeśaḥ, nāma māhātmye śrute 'pi aprītiḥ—iti daśadhā.

Śrī Bindu-vikāśinī-vṛtti

Ten kinds of nāmāparādha will now be described in connection with the chanting of the holy name of the Lord.

(1) To commit offenses against the Vaiṣṇavas by slandering them, and so on (nindā ādi). The word ādi here refers to the six kinds of Vaiṣṇava aparādha indicated in the following verse from the Skanda Purāṇa quoted in the Bhakti-sandarbha, Anuccheda 265:

hanti nindati vai dveșți vaișņavān nābhinandati krudhyate yāti no harșam daršane patanāni șaț

To beat Vaiṣṇavas, to slander them, to bear malice or envy against them, to fail to welcome them, to become angry with them, and to not feel happiness upon seeing them—by these six types of Vaiṣṇava aparādha, one falls down to a degraded position.

(2) To consider Lord Siva to be the Supreme Lord, separate and independent from Lord Viṣṇu.

(3) To consider Śrī Gurudeva to be an ordinary human being.

(4) To slander the Vedas, Purāṇas and other scriptures.

(5) To consider the praises of *śrī harināma* to be imaginary, in other words, to consider that the praises which have been described in the *śāstras* in reference to *harināma* are not actually present in the holy name.

- (6) To give an unauthorized and misleading explanation of *srī harināma*, in other words, to abandon the established and reputed meaning of the *sāstras* and foolishly concoct some futile explanation; for example—because the Lord is incorporeal, *nirākāra*, formless, *arūpa*, and nameless, *anāma*, His name is also imaginary.
- (7) To engage in sinful activities again and again, knowing that there is such power in the holy name that simply by uttering srī harināma all sins are vanquished.
- (8) To consider all kinds of religious or pious activities to be equal to śrī harināma.
- (9) To instruct faithless persons about śrī harināma.
- (10) To not awaken love for the name in spite of hearing the glories of *śrī nāma*.

These ten offenses must certainly be avoided. In the practice of hari-bhajana, one should first of all be very attentive to avoid all sevā aparādhas and nāmāparādhas. One should know these aparādhas to be severe obstacles on the path of bhajana and vigorously endeavor to give them up. Without giving up these offenses, there can be no question of advancement in bhajana; rather, the sādhaka's falldown is assured.

The sādhaka should also be vigilant not to commit any sevā aparādhas in the matter of arcana or worship of the deity. Sevā aparādhas which are committed unknowingly in the course of serving the deity are mitigated by wholehearted surrender unto Lord Hari, by offering prayers unto Him and, in particular, by taking shelter of śrī harināma. The holy name mercifully forgives all one's sevā aparādhas. Śrī harināma is even more merciful than the Śrī Vigraha. But if in spite of taking shelter of śrī harināma one is inattentive again in the matter of nāmāparādha, then his falldown is assured.

(8) Vaidhī-bhakti

atha vaidhī lakṣanam—śravaṇa kīrtanādīni śāstra śāsana bhayena yadi kriyante tadā vaidhī bhaktih.

Now the symptoms of vaidhī-bhakti are being described. If the angas of bhakti such as śravaṇa and kīrtana are performed out of fear of scriptural discipline, it is called vaidhī-bhakti.

Śrī Cakravartīpāda's Sanskrit Commentary

athātra sādhanādau pravṛtti-sāmānye kutracit lobhasya kāraṇatvam kutracit sāstra sāsanasya. tatra ca yasyām bhaktau lobhasya kāraṇatvam nāsti kintu sāstra-sāsanasyaiva sā vaidhītyāha yatreti. rāgo 'tra srī-mūrter-darsanād-dasama-skandhīyatat-tal-līlā sravaṇād-bhajane lobhas-tad-anavāptatvāt-tad-anad-hīnatvād-dhetoḥ sāstrasya sāsanenaiva yā pravṛttir-upajāyate sā bhaktir-vaidhī ucyate.

Śrī Bindu-vikāśinī-vṛtti

Bhakti is of two kinds: vaidhī-bhakti and rāgānugā-bhakti. The angas of sādhana which are performed on the path of bhakti of both these types are generally considered to be one and the same. Nonetheless, there is a specific distinction between them. In some devotees intense longing or greed (lobha) is the cause of engagement in bhakti; whereas, in others the discipline of the sāstras is the cause of engagement in bhakti. Sādhana-bhakti which is not inspired by intense longing, but is instigated instead by the discipline of the sāstra is called vaidhī-bhakti.

yatra rāgānavāptatvāt pravṛttir upajāyate śāsanenaiva śāstrasya sā vaidhī bhaktir ucyate (Bhakti-rasāmṛta-sindhu, 1.2.6)

One should understand what is meant by the discipline of the sāstra. In Śrīmad-Bhāgavatam and all the scriptures, bhagavad-

bhakti is said to be the supreme duty for the jīvas. If a person fulfills all his worldly obligations but does not engage in hari-bhajana, he descends to a dreadful hell.

ya eṣāṁ puruṣaṁ sākṣād-ātma-prabhavam-īśvaram na bhajanty-avajānanti sthānād-bhraṣṭāḥ patanty-adhaḥ (Śrīmad-Bhāgavatam, 11.5.3)

The original Supreme Lord is Himself the creator of the four varṇas and four āśramas. He is the Lord, the controller, and the soul of them all. Therefore, if anyone belonging to the four varṇas and āśramas fails to worship the Lord and disrespects Him instead, he is deprived of his position, social status (varṇa), and āśrama and falls down to hell.

In the Śrī Caitanya-caritāmṛta (Madhya, 22.26), Śrīla Kavirāja Gosvāmī has described the substance of this śloka in the verse given below:

cari varṇāśramī yadi kṛṣṇa nāhi bhaje svakarma karite se raurave paḍi' maje

The brāhmaṇas, kṣatriyas, vaisyas, and śūdras may perfectly carry out their varṇa-dharma. The brahmacārīs, gṛhastas, vāna-prasthas, and sannyāsīs may thoroughly execute their āśrama-dharma. If, however, they do not worship Śrī Kṛṣṇa, then although they may obtain elevation due to material prestige, their piety will wane, and they will most certainly fall down to the hell known as Raurava.

In the Śrīmad-Bhāgavatam (7.1.32), Devarși Nārada has said:

tasmāt kenāpy upāyena manah kṛṣṇe nivesayet

The basic and primary aim of all types sādhana is to fix the mind on Kṛṣṇa by whatever method is effective.

This is stated in the Padma Purāna also:

smartavyaḥ satatam viṣṇur vismartavyoḥ na jātucit sarve vidhi niṣedhāḥ syur etayor eva kiṅkarāḥ

That which has been ascertained in the sāstras to be duty for the jīvas is called vidhi, regulation, and that which has been forbidden is called nisedha, prohibition. Vaidha-dharma for the jīvas or religion that is enacted in accordance with scriptural regulations involves observance of the rules and giving up prohibitions. One should remember Lord Visnu at all times—this is the basis of all positive injunctions or vidhi. All the regulations of varna and āśrama are attendants of this primary injunction. Never forget the Lord at any time—this is the basis of all prohibitory injunctions or nisedha. All the prohibitory injunctions such as the avoidance of sins, abandonment of apathy toward the Lord, and atonement of sins, are attendants of this primary prohibition. To observe these rules and prohibitions is to accept the discipline and direction of the scriptures. When the jīvas are engaged in bhakti out of fear of violating the directions of the śāstras it is called vaidhī-bhakti.

By taking darśana of the Śrī Vigraha of the Lord and by hearing the sweetness of the pastimes of Śrī Kṛṣṇa in childhood, boyhood, and youth, as described in the tenth canto of Śrīmad-Bhāgavatam, intense longing (lobha) arises for the practice of bhajana. When intense longing has not arisen (in other words, when lobha is not the cause of one's engagement in bhakti) and the discipline of the sāstra is alone the cause for such engagement, it is called vaidhī-bhakti.

(9) Rāgānugā-bhakti

atha rāgānugā-lakṣaṇam—nijābhimata vraja-rāja-nandanasya sevā prāpti-lobhena yadi tāni kriyante tadā rāgānugā bhaktiḥ; yad uktam—

sevā sādhaka-rūpena siddha rūpena cātra hi tad bhāva lipsunā kārvā vraja-lokānusāratah krsnam smaran janañcāsya prestham nijasamīhitam tat-tat-kathā ratascāsau kurvād vāsam vraje sadā sādhaka rūpena yathāvasthita-dehena siddha-rūpena antascintitabhīsta-tat sevopavogi dehena, tasva vrajasthasva srī krsna presthasya yo bhavo rati-visesas tal-lipsuna. vrajalokas tat-tat krsna prestha-janāh śrī rādhā-lalitā-visākhā-rūpa mañjaryvādvās (1) tad-anugatāh śrī rūpa gosvāmī-prabhṛtayaś ca (2) teṣām anusāratah, tathā ca siddha rūpenā mānasī sevā śrī rādhā-lalitāviśākhā-śrī rūpa mañjaryyādīnām anusāreņa karttavyā. sādhaka rūpeņa kāyiky ādi sevātu śrī rūpa-sanātanādi vraja-vāsinām anusāreņa karttavyety arthah. etena braja-loka padena vrajastha śrī rādhā-lalitādyā eva grāhyās tāsām anusāreņaiva sādhaka dehena kāyikyādi-sevāpi karttavyā. evam sati tābhir gurupadāśrayaṇaikādaśī-vrata śālagrāma tulasī sevādayo na kṛtāstad anugater asmābhir api na karttavyā ityādhunikānām vimatam api nirastam.

ataeva śrī jīva gosvāmi-caraṇair api asya granthasya ṭīkāyām tathaivoktam. yathā—vraja-lokās tat tat kṛṣṇa preṣṭha-janās tad anugatās ca iti. atha rāgānugāyāḥ paripāṭīmāha kṛṣṇam ityādinā. preṣṭham sva-priyatamam kisoram nandanandanam smaran evam asya kṛṣṇasya tādṛṣa-bhakta-janam. athaca svasya samyag-īhitam sva-samāna-vāsanam iti yāvat. tathāca tādṛṣam janam smaran vraje vāsam sadā kuryāt. sāmarthye sati ṣriman nanda-vrajāvāsa-sthāna-vṛndāvanādau ṣarīreṇa vāsam kuryāt. tad abhāve manasāpīty arthaḥ.

Śrī Bindu-vikāśinī-vṛtti

Bhakti which involves the practice of the angas of bhakti such as śravaṇa and kīrtana carried out by sādhakas with intense long-

ing (lobha) to obtain the service of their innermost desired object, Vrajarāja-nandana, Śrī Kṛṣṇa, is called rāgānugā-bhakti.

Rāgānugā-bhakti is performed in two ways: (1) with the sādhaka-rūpa—with the external body through execution of the angas of bhakti, and (2) with the siddha-rūpa—with the internally conceived body that is suitable for carrying out the perfected service (prema-sevā) for which one aspires. Residing in Vraja with an intense desire to obtain one's cherished object Śrī Krsna and the divine sentiments (bhāva) of His beloved associates (that is, rati towards Śrī Kṛṣṇa), one should follow in the footsteps of the eternal residents of Vraja, the dear associates of Śrī Kṛṣṇa, such as Śrī Rādhikā, Lalitā, Viśākhā, and Śrī Rūpa Mañjarī. One should also adhere to their followers such as Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, and others. With one's internally conceived body, siddha-rūpa, one should execute service within the mind (mānasī-sevā) in accordance with the eternal associates of Vraja such as Śrī Rādhā, Lalitā, Visākhā, and Śrī Rūpa Mañjarī. With the external body, sādhaka-rūpa, one should carry out bodily services following in the wake of perfectly realised devotees such as Śrī Rūpa and Sanātana who are also residents of Vraja.

If someone raises the objection that the word 'vraja-loka' refers only to Śrī Rādhā, Lalitā, and others, then with the sādha-ka-deha (the external body) one should perform bodily services following in their wake. If this indeed were the case, then the followers of those eternal associates would not find it necessary to carry out the angas of bhakti such as taking shelter of a spiritual master (śrī guru padāśraya), observance of Ekādaśī, worship of śālagrāma, worship of tulasī, and so on, since it is not mentioned anywhere that Śrī Rādhā and Lalitā ever performed such activities. However, this erroneous conclusion (apasiddhānta) held by skeptics who have taken shelter of modern adverse opinions is also refuted by the word vraja-loka.

In his commentary to this sloka of Śrī Bhakti-rasāmṛta-sindhu (1.2.295), Śrīla Jīva Gosvāmīpāda has explained the same thing; namely, that the word vraja-loka refers to the dearmost associates of Śrī Kṛṣṇa and their followers such as Śrī Rūpa Gosvāmī and

others. Therefore, one should perform internal service (*mānasīsevā*) through the medium of the *siddha-deha* by following in accordance with Śrī Rūpa Mañjarī and other Vrajavāsīs. With the *sādhaka-deha*, one should perform bodily service by following Śrī Rūpa Gosvāmī and others.

Comment

According to the conclusion of the Six Gosvāmīs, Śrīla Kavirāja Gosvāmī and other rasika Vaiṣṇava ācāryas, the līlā-rasa of Vrajendra-nandana Śrī Kṛṣṇa is the object to be tasted by rāgānugā-sādhakas. But it is not possible to taste the līlā-rasa of Śrī Kṛṣṇa without entering into śrī gaura-līlā. In other words, only through the medium of gaura-līlā is it possible to taste the līlā-rasa of Śrī Kṛṣṇa. In Śrī Caitanya-caritāmṛta (Madhya 25.271, 274), Śrīla Kavirāja Gosvāmī has stated this as follows:

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra daśa-dike vahe yāhā haite se caitanya-līlā haya, sarovara akṣaya, manohaṁsa carāha' tāhāte

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarine pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Lord Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind! Please wander on this transcendental lake.

nānā-bhāvera bhakta-jana, hamsa-cakravāka-gaṇa, yāte sabe' karena vihāra kṛṣṇa-keli sumṛṇāla, yāhā pai sarva-kāla, bhakta-hamsa karaye āhāra

The devotees situated in various transcendental moods are like swans and cakravāka birds who play upon the transcendental lake of Kṛṣṇa's pastimes. The sweet bulbs of the stalks of lotus flowers are the sportive amorous pastimes of Śrī Kṛṣṇa. Śrī Kṛṣṇa

eternally enacts such pastimes and, consequently, they are the foodstuff for the swanlike devotees who have taken shelter of Śrī Gaurasundara who is the eternal embodiment of *vipralambharasa* and identical in form to Śrī Kṛṣṇa, the eternal embodiment of *sambhoga-rasa*.

In his book Prārthanā (13), Śrīla Narottama Ṭhākura has sim-

ilarly written:

gaura-prema rasārṇave se taraṅge yebā ḍūbe se rādhā-mādhava-antaraṅga

Gaura-prema is an ocean of rasa. Those who submerge themselves in the waves of that ocean, emerge in the waves of the confidential and intimate service of Rādhā-Mādhava.

Śrīla Kavirāja Gosvāmī and Śrīla Narottama Ṭhākura have composed the above verses for the benefit of rāgānugā-sādhakas. Therefore, rāgānugā-sādhakas should taste kṛṣṇa-līlā through the medium of gaura-līlā. Consequently, it is essential for sādhakas to remember gaura-līlā and to follow the eternal associates of Lord Caitanya. Since it is necessary to follow the gaura-parikaras, it is certainly imperative that one observe the aṅgas of bhakti (guru-padāśraya, Ekādaśī-vrata, tulasī-sevā, śrī śālagrāma-sevā and so on) which were practiced by the foremost associates such as Śrīla Rūpa Gosvāmī and others. There is no doubt about this.

Śrī Rūpa Gosvāmī, who is an eternal associate of Śrī Gaurasundara, serves Śrī Rādhā-Kṛṣṇa as Śrī Rūpa Mañjarī in kṛṣṇa-līlā. Śrī Rūpa Mañjarī, appearing as Śrīla Rūpa Gosvāmī with the attitude of a sādhaka, weeps again and again and prays anxiously to obtain the service of Śrī Yugala. Sometimes while praying in this way, he would become so deeply immersed in the emotional trance of Rūpa Mañjarī that he would taste the happiness of direct service. Therefore, rāgānugā-sādhakas must certainly follow Śrī Rūpa-Sanātana and other gosvāmīs. Opposed to this are those who vainly consider themselves as rasika-sādhakas but who do not adopt the aṅgas of bhakti, such as guru-padāśraya and Ekādaśī vrata. They can never obtain the service of Śrī Yugala.

This subject is extremely deep. Without the mercy of Śrī Gurudeva or śuddha-rasika-bhaktas, the sādhaka cannot con-

ceive of his siddha-deha (perfected spiritual body) by himself. Therefore, the contemplation of one's nitya-siddha-deha arises of its own accord only by the merciful indication of Śrī Gurudeva. By continual remembrance of aṣṭa-kālīya-līlā (the pastimes of Kṛṣṇa performed in eight divisions of the day), performed internally (mānasī-sevā) with the nitya-siddha-deha, one obtains svarūpa-siddhi (perception of one's eternal perfected form which occurs at the stage of bhāva-bhakti) and ŭltimately vastu-siddhi. (Vastu-siddhi is attained after giving up this body and taking birth in Kṛṣṇa's bhauma-līlā, from the womb of a gopī. After attaining the association of Kṛṣṇa's eternal associates and being purified of all final traces of material identification, when prema is intensified, one attains vastu-siddhi).

But one should always bear in mind that not everyone has the eligibility to perform Yugala-sevā by meditating in this way on Their supramundane (aprākrta), daily pastimes. This practice must be concealed very diligently. One should not disclose these pastimes to ineligible persons. Until genuine greed (lobha) to enter into the rāga-mārga arises in the heart of the jīva bound by matter, this subject should be kept hidden from him. One remains ineligible to hear the confidential pastimes of Śrī Yugala which are saturated with rasa as long as the conception of the transcendental nature of the Lord's name, form, qualities, and pastimes has not implanted itself in the heart. In other words, one should understand that the name, form, qualities and pastimes of Śrī Kṛṣṇa are fully constituted of pure spiritual transcendence (śuddha-cinmaya-svarūpa). When ineligible persons hear or study these pastimes they recall only the illusory and mundane association of men and women and are thus compelled to fall down. Thus they sink down into the muck of debauchery. Therefore, judicious students, proceeding cautiously, may enter into this līlā, after having obtained the appropriate impressions (samskāra) for aprākṛta-sṛṅgāra-rasa, following the example of Devarsi Nārada.

The fundamental conclusion is that only upon obtaining the aforementioned eligibility can the *sādhaka* undertake the discipline (*sādhana*) of *rāgānugā-bhakti*. By following this method of

sādhana while still plagued with anarthas and without the appearance of genuine greed, the opposite effect will be produced. When genuine greed for vraja-bhajana arises, one should first of all take shelter of a dear devotee of Śrī Gaurasundara who is identical in every respect to Śrī Vrajendra-nandana. The beloved devotees of Lord Gaura will instruct us on the path of rāgānugā-sādhana in accordance with our eligibility. Otherwise, if one falls into bad association and by ill advice imitates the bhajana practices of those on the highest level of eligibility, then under the guise of adopting one's siddha-deha one will obtain only a harmful effect.

Some persons, distorting the meaning of the instruction that one should perform *bhajana* according to the residents of Vraja, consider themselves as Lalitā, Viśākhā, or others. Although males, they adopt a female dress and perform *bhajana* making themselves out to be *sakhīs*. By such practices, they destroy themselves and others. They think, "I am Lalitā", "I am Viśākhā." This attitude leads to *ahaṅgrahopāsanā* of the *māyāvādīs*. (*Ahaṅgrahopāsanā* is a type of worship in the course of which one considers himself to be identical with the object of worship). Such persons become offenders at the feet of Lalitā and Viśākhā and fall down to a most dreadful hell.

Without faithful adherence to the *vraja-gopīs*, no one is entitled to enter into the conjugal service of Yugala-kiśora. Even amongst the various types of *sakhīs*, the *mañjarī-sakhīs* are themselves followers of the *sakhīs*. The aspiration to perform *bhajana* in allegiance to the *mañjarī-sakhīs* was also exhibited by Śrīman Mahāprabhu. This is supported by Śrīmad-Bhāgavatam and the *sāstras* composed by our Gosvāmīs. In order to pursue *mañjarī-bhāva*, one must certainly follow the associates of Śrī Gaura-sundara such as Rūpa and Sanātana Gosvāmīs. Śrīla Narottama Thākura has expressed this in his song dealing with the worship of *mañjarī-bhāva*. In one verse of this song, he has indicated his own heartfelt longing (*Prārthanā*, 39):

śrī rūpa mañjarī-pada seī mora sampada seī mora bhajana-pūjana seī mora prāṇadhana seī mora ābharaṇa seī mora jīvanera-jīvana

Śrīla Narottama Ṭhākura ṣays: "The lotus feet of Śrī Rūpa Mañjarī are my supreme wealth. To meditate upon and serve those lotus feet are my topmost methods of *bhajana* and *pūjana*. They are a treasure more precious to me than life itself. They are the ornament of my life. Not only that, they are the very life of my life."

He also says (Prārthanā, 40):

śunī yāchi sādhu-mukhe bale sarva-jana śrī rūpa-kṛpāya mile yugala-caraṇa hā! hā! prabhu sanātana gaura-paribāra sabe mili vāñchā-pūrṇa karaha āmāra śrī rūpera kṛpā yena āmā prati haya se-pada āśraya yāra, seī mahāśaya prabhu lokanātha kabe saṅge lañā yābe śrī rūpera pāda padme more samarpibe

I have heard from the mouth of Vaiṣṇava sādhus that only by the mercy of Śrīla Rūpa Gosvāmī can one obtain the lotus feet of Śrī Yugala. Crying out, 'Alas! Alas!' again and again, Śrī Narottama Ṭhākura exclaims: "O Sanātana Prabhu! O supremēly merciful Vaiṣṇava associates of Lord Gaura! All of you please fulfill my heart's longing. I pray again and again that the mercy of Śrī Rūpa Gosvāmī may shower down upon me. O what wonder! One who has attained the shelter of the lotus feet of Śrīla Rūpa Gosvāmī is indeed most fortunate. When will my Śrīla Gurudeva, Śrīla Lokanātha Gosvāmī, take me with him to meet Śrī Rūpa Gosvāmī and offer me at his lotus feet!"

Now the methodology of rāgānugā-bhakti is being described. The sādhaka, continuously remembering Śrī Kṛṣṇa in the pastime form which is most cherished by him and the beloved asso-

ciates of Śrī Kṛṣṇa whom he desires to follow, should always reside in Vraja with great attachment to hearing their *līlā-kathā*. One should remember Kṛṣṇa as navakiśora (a fresh youth) and naṭavara (the best of dancers) and at the same time one should remember Śrī Rūpa Mañjarī and other priya-sakhīs of Śrī Kṛṣṇa who are deeply affected with the sentiments that one cherishes in his heart. Being intently focused on this kind of remembrance, the sādhaka should always live in Vraja. If one is capable, he should physically take up residence in Vṛṇdāvana (Vṛndāvana, Nandagāon, Varṣāṇā, Govardhana, Śrī Rādhā-Kuṇḍa, and other places in Vraja). Otherwise, he should adopt residence in Vraja within his mind.

In the Śrī Caitanya-caritāmṛta the following is said in con-

nection with the cultivation of rāgānugā-bhakti:

bāhya, antara,—ihāra dui ta' sādhana 'bāhye' sādhaka-dehe kare śravaṇa-kīrtana mane nija-siddha deha kariyā bhāvana rātri-dine kare vraje kṛṣṇera sevana (Cc, Madhya 22.156-157)

nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā nirantara sevā kare antarmanā hañā dāsa-sakhā-pitrādi preyasīra gaṇa rāga-mārge nija-nija-bhāvera gaṇana ei mata kare yebā rāgānugā-bhakti kṛṣṇera caraṇe tānra upajaya 'prīti' (Cc, Madhya 22.159, 161, 164)

The practice of rāgānugā-bhakti is undertaken in two ways: with the sādhaka-śarira, the external body, and with the siddha-śarira, the internal perfected spiritual form. With the external sādhaka-deha, one should adopt the aṅgas of bhakti such as śravaṇa, kīrtana, and so on. With one's siddha-śarira, revealed by the mercy of the spiritual master, one should serve Śrī Rādhā-Kṛṣṇa Yugala day and night in Vraja. Following the beloved associate of Śrī Kṛṣṇa that one cherishes within one's heart (the asso-

ciate towards whose service the *sādhaka* has developed *lobha*), one should constantly serve Yugala-kiśora with an enraptured heart. By following the mood and sentiment (*bhāva*) of one of Kṛṣṇa's associates among the servants, friends, parents, or lovers, corresponding to one's own disposition, the *sādhaka* attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the associate whom he follows. This is the method of *rāgānugā-bhakti*.

(10) Further Discussion on Rāgānugā-bhakti

tatra rāgānugāyām smaraṇasya mukhyatvam. tac ca smaraṇam nija-bhāvo cit-līlāvesa svabhavasya srī kṛṣṇasya tat-priya-janasya ca. tathaiva kīrtanādikam api arcanādāv api mudrā-nyāsādidvārakādhyānādi-rukmiṇyādi pūjādi kam-api-nija-bhāva-prātikūlyādāgamādi-sāstra-vihitam api na kuryād iti, bhakti-mārge kiñcit kiñcit anga-vaikalye 'pi doṣābhāva smaraṇāt.

na hyangopakrame dhvamso mad-dharmasyoddhavānvapi mayā vyavasitaḥ samyan nirguṇatvād anāsiṣaḥ (Śrīmad-Bhāgavatam, 11.29.20)

angivaikalye tu astyeva dosah. yad uktam-

śruti-smṛti-purāṇādi-pañcarātra vidhim vinā ekāntikī harer bhaktir utpātāyaiva kalpate

yadi cāntare rāgo vartate, athaca sarvam-eva vidhi dṛṣṭyaiva karoti, tadā dvārakāyām rukmiṇyāditvam prāpnoti

Śrī Bindu-vikāśinī-vrtti

In rāgānugā-bhakti, referred to above, the predominant aṅga is smaraṇa (remembrance). Smaraṇa should be related to Kṛṣṇa and His beloved associates who are distinguished by pastimes (līlā), emotional rapture (āvesa), and natures (svabhāva) that are appropriate for one's own internal spiritual mood. The other aṅgas of bhakti such as kīrtana and so on should also be related to Kṛṣṇa and His dear ones who are characterized by pastimes, emotional rapture, and natures befitting one's own internal spiritual mood.

In the process of arcana (worship of the deity), one is recommended to employ mudrās (particular positions of intertwining the fingers), nyāsa (consigning the prāṇas or the five life-airs to the mind, or mental assignment of various parts of the body to different deities), meditation on Dvārakā, worship of the queens

of Dvārakā, and so on. Although these limbs of *bhakti* are prescribed in the *Agama śāstras*, they are not to be followed in *rāgānugā-bhakti* because they are unfavorable to one's particular spiritual mood, *bhāva-pratikūla*.

Thus on the path of *bhakti*, although there may be some diminution or relinquishment of certain *angas*, no detrimental effect will ensue. In regard to this topic, Bhagavān Śrī Kṛṣṇa has said to *bhakta* Uddhava:

na hy angopakrame dhvamso mad-dharmasyoddhavāṇvapi mayā vyavasitaḥ samyan nirguṇatvād anāśiṣaḥ (Śrīmad-Bhāgavatam, 11.29.20)

O Uddhava! Once the practice of *bhakti-dharma* consisting of *śravaṇa* and *kīrtana* related to Me has begun, no harm whatsoever can be done to the root of *bhakti*, even though there may be diminution of certain *aṅgas*. This is because *bhakti-dharma* is beyond the jurisdiction of the material modes of nature. There is no possibility of its being destroyed by any means because I have ensured this *dharma* in this way for My unalloyed devotees (*niṣkāma-bhaktas*).

On the path of *bhakti*, no harm is done either by non-performance of the assortment of activities appropriate for *varṇāṣrama* or by diminution of certain *aṅgas* of *bhakti*. This is fine. But there is certainly great harm if there is diminution of any of the principle *aṅgas* of *bhakti* such as taking shelter of a bona fide spiritual master, *ṣravaṇa*, *kīrtana*, and so on. Therefore, one should take great care that there be no decline in any of the principle *aṅgas* of *bhakti*. This is declared in the *Āgama ṣāṣtra* as quoted in *Bhakti-raṣāṃṛta-sindhu* (1.2.101):

śruti-smṛti-purāṇādi-pañcarātra vidhiṁ vinā aikāntikī harer bhaktir utpātāyaiva kalpate

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Smṛti, Purāṇas and the Nārada Pañcarātra, great misgivings (anarthas) are produced.

There is one more point to be considered. A devotee who has an intense desire (lobha) within his heart to obtain the spiritual mood of the Vrajavāsīs and who executes all the angas of bhakti in accordance with the vidhi-mārga, obtains fidelity only to Rukmiņī and the other principle queens of Dvārakā. In other words, he attains to the position of the queens of Dvārakā.

Comment

Because the practice of smarana is predominant in rāgānugābhakti, some persons, prior to the actual appearance of raga within the heart, make a deceitful display of solitary bhajana while still plagued with anarthas. They consider themselves as rāgānugā-bhaktas and thus begin to practice remembrance of aṣṭakālīyā-līlā. But to display the exclusive devotion that is described in the sruti-smṛti-purāṇādi verse is for them the cause of great disturbance. Some ineligible persons who are entangled in anarthas obtain so-called siddha-praṇālī by going here and there, and by imitation, they begin to consider themselves fit to conduct the practice of rāgānugā-bhakti. But without the appearance of genuine greed (lobha), they cannot obtain qualification by pretentious means.

Because the vidhi-mārga is mixed with the mood of Dvārakā and the majestic conception (aiśvarya), one cannot obtain the service of Vrajendra-nandana Śrī Kṛṣṇa by that means. This is confirmed in Caitanya-caritāmṛta, Madhya, 8.226: vidhi-mārge nāhi pāiye braje kṛṣṇacandra—"One cannot obtain Śrī

Kṛṣṇacandra in Vraja by following the vidhi-mārga."

(11) Five Types of Rāgānugā-sādhana

atrāyam vivekaḥ vraja-līlā-parikarastha-sṛngārādi-bhāva-mād-hurye śrute "idam mamāpi bhūyāt" iti lobhotpatti-kāle śāstra-yuktyepekṣā na syāt. tasyāñ ca satyām lobhatvasyaivāsiddheḥ. na hi kenacit kutracit śāstra dṛṣṭyā lobhaḥ kriyate. kintu lobhye vastuni śrute dṛṣṭe vā svata eva lobha utpadyate. tataś ca tad bhāva prāpty upāya-jijñāsāyām śāstrāpekṣā bhavet, śāstra evam prāpty upāya likhanāt nānyatra. tac ca śāstram bhajana pratipādakam śrī bhāgavatam eva. teṣu bhajaneṣv api madhye kānicit tad bhāva mayāni kānicit tad bhāva sambandhīni kānicit tad bhāvānu-kūlāni kānicit tad bhāvāviruddhāni kānicit tad bhāva pratikūlānīti pañca vidhāni sādhanāni. tatra dāsya sakhyādīni bhāva mayānyeva. guru padāśrayato mantra japādīni tathā preṣṭhasya nija samīhitasya tat priya-janasya ca sama yocitānām līlā-guṇa-rūpa-nāmnām śravaṇa-kīrtana-smaraṇāni vividha paricaraṇāni ca bhāva sambandhīni.

tat prāpty utkaņṭhāyām ekādasī janmāṣṭamī kārtika-vrata bhoga-tyāgādīni taporūpāṇi tathāsvatha tulasyādi sammā-nanādīni tad bhāvānukūlānyeva. nāmākṣara-mālya-nirmālyādi dhāraṇa praṇāmādīni tad bhāvāviruddhāni. uktānyetāni sarvāṇi karmāṇi karttavyāni. nyāsa-mudrā dvārakādi dhyānādīni tad bhāva pratikūlāni rāgānugāyām varjanīyāni. evam svādhikāro-citāni sāstreṣu vihitāni karttavyāni, niṣiddhāni tu sarvāṇi varjanīyāni.

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The distinctive point to be understood in this matter is that upon hearing of the sweetness of the conjugal mood (or the mood of the other rasas) displayed by Kṛṣṇa's eternal associates in vraja-līlā, one begins to think: "This mood is possible for me also." When this type of greed arises, one is no longer dependent on the reasonings of the sāstra. As long as one is dependent upon the arguments of the sāstra, one has not obtained consummation of his greed. In other words, it should be understood from this that greed has not yet arisen in the sādhaka. This is so because

greed is never observed in anyone who is dependent on the reasoning of the *sāstra*. Rather, by hearing about or seeing an enticing object, greed automatically arises to acquire it.

Nonetheless, after the appearance of greed when one inquires, "How may this irresistible *vraja-bhāva* be obtained?" there is dependence upon the *sāstra* because it is only in the *sāstra* and nowhere else that the method of obtaining this is written. The *sāstra* from which this method may be known is *Śrīmad-Bhāga-vatam* for it has ascertained the method of *bhagavat-bhajana*.

Among the angas of bhajana, some are tad-bhāvamaya (composed of bhāva), some are tad-bhāva-sambandhi (related to bhāva), some are tad-bhāva-anukūla (favorable to bhāva), some are tad-bhāva-aviruddha (not opposed to nor incompatible with bhāva), and some are tad-bhāva-pratikūla (opposed to bhāva). Thus sādhana is seen to be of five types as explained below:

(1) Bhāvamaya

The four primary relationships of dāsya, sakhya, vātsalya and madhura are known as bhāvamaya-sādhana. (When śravaṇa, kīrtana and other such aṅgas of bhakti become saturated with one of the bhāvas of dāsya, sakhya and so on, they nourish the future tree of the sādhaka's prema. Therefore, dāsya, sakhya, and so on are called bhāvamaya-sādhana).

(2) Bhāva-sambandhī

The angas of bhakti beginning from acceptance of the shelter of a spiritual master, mantra-japa, hearing, chanting and remembering of the name, form, qualities, and pastimes appropriate for different periods of the day of dearest Śrī Kṛṣṇa and the beloved associates of Kṛṣṇa toward whom one has attraction, and rendering various services unto them are known as bhāva-sambandhī-sādhana. (The upādāna-kāraṇa, or material cause of bhāva is called bhāva-sambandhī. That by which bhāva attains maturity is called the material cause. Bhāva is shaped or molded by the various angas of bhakti such as guru-padāśraya and so on. Therefore, these angas are called bhāva-sambandhī-sādhana or that which is related to bhāva).

(3) Bhāva-anukūla

The observance of Ekādaśī, Janmāṣṭamī, and kārttika-vrata, the renunciation of sense pleasure and other austerities performed for the pleasure of Kṛṣṇa, offering respect to tulasī, the Pīpala tree (the holy fig tree), and others—all of these aṅgas of bhakti performed with great eagerness to obtain one's cherished bhāva (among the four attitudes of dāsya, and so on) are favorable to bhāva. In other words, they are helpful for the attainment of bhāva; therefore, they are known as bhāva-anukūla-sādhana.

(4) Bhāva-aviruddha-sādhana

Wearing the remnants of flower garlands and other paraphernalia offered to the deity, stamping one's body with the syllables of *śrī harināma*, offering obeisances and other such *aṅgas* of *bhakti* are called *bhāva-aviruddha-sādhana*. That which is not opposed to the attainment of one's *bhāva* is *bhāva-aviruddha*. It is one's duty to carry out the previously mentioned *aṅgas* of *bhakti*.

(5) Bhāva-pratikūla

Mental assignment of different parts of the body to various deities (*nyāsa*), particular positions of intertwining the fingers (*mudrā*), meditation on Kṛṣṇa's pastimes in Dvārakā and other such *aṅgas* ṣhould be abandoned in *rāgānugā-bhakti* because they are opposed to the attainment of one's desired *bhāva* (*bhāva-pratikūla*).

Thus according to one's eligibility, one is obligated to perform the angas of bhakti prescribed in the sāstra and to reject those which are forbidden.

Third Wave—Bhāva-bhakti Bhakti in the Budding Stage of Ecstatic Love

(12) Bhāva-bhakti

atha sādhana bhakti paripākena kṛṣṇa kṛpayā tad bhakta kṛpayā vā bhāva bhaktir bhavati. tasya cihnāni nava prīty ankurāḥ, yathā—

kṣāntir avyartha-kālatvam viraktir māna-śūnyatā āsābandhaḥ samutkaṇṭhā nāma-gāne sadā-ruciḥ āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale ityādayo 'nubhāvāḥ syur-jāta bhāvāṅkure jane (Bhakti-rasāmṛta-sindhu, 1.3.25-26)

tadā kṛṣṇa sākṣātkāra yogyatā bhavati. mumukṣu-prabhṛtiṣu yadi bhāva cihnam dṛṣyate tadā bhāva-bimba eva natu bhāvaḥ. ajñajaneṣu bhāvac-chāyā

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Now bhāva-bhakti is being described. This bhāva-bhakti is not obtained by any means of sādhana. Rather, by continual performance of śravaṇa, kīrtana and other angas of bhakti, when bhakti attains maturity, it automatically cleanses all misgivings from the heart of the sādhaka. At that time bhāva-bhakti manifests itself in the transparent heart by the mercy of Śrī Kṛṣṇa or His devotees.

Comment

śuddha-sattva-viśeṣātmā prema-sūryāmśu-sāmyabhāk rucibhiś-citta-māsṛṇya-kṛd asau bhāva ucyate (Bhakti-rasāmṛta-sindhu, 1.3.1) Bhāva-bhakti (bhāva-rūpa kṛṣṇa-anusīlana) is a special manifestation of śuddha-sattva. In other words, the constitutional characteristic of bhāva-bhakti is that it is a phenomena entirely constituted of śuddha-sattva. It is like a ray (kiraṇa) of the sun of prema and it softens the heart by various tastes (ruci).

In his commentary on this verse, Śrīla Viśvanātha Cakravartī Thākura has written as follows:

When the previously mentioned sādhana-bhakti succeeds in softening the heart by various tastes (ruci), it is called bhāva-bhakti. The word ruci here refers to three kinds of taste: (1) bha-gavad-prāpti-abhilāṣa (desire for the attainment of Śrī Kṛṣṇa), (2) ānukūlya-abhilāṣa (desire to do that which is favorable to Kṛṣṇa), and (3) sauhārda-abhilāṣa (desiring to serve the Lord with affection). The constitutional identity or svarūpa of bhāva-bhakti is that it is fully composed of śuddha-sattva (śuddha-sattva-viśeṣātmā). The words śuddha-sattva refer to the self-manifest cognitive function (samvit-vṛtti) of the Lord's own internal spiritual energy known as svarūpa-śakti.

The addition of the word visesa to the words suddha-sattva indicate the second supreme potency (mahā-śakti) of svarūpasakti known as hlādinī. It should be understood from this that the condition known as mahā-bhāva, which is the highest state of development of the hlādinī-sakti, is also included within suddha-sattva-visesa. Therefore, that supreme function (paramapravitti) which is fully possessed of desire favorable to Śrī Kṛṣṇa, which is the essence of the combination of the samvit and hladinī potencies, and which is situated in the heart of the Lord's eternal associates, being indistinguishably unified with the condition of their hearts (tādātma-bhāva), is known as śuddha-sattva-viśeṣātmā. In simpler language, the nitya-siddha-bhāva situated in the hearts of the eternal associates of Śrī Kṛṣṇa is called śuddha-sattva-viśeṣātmā. This bhāva-bhakti is like the first ray of the sun of prema-bhakti. Therefore, it is also called the sprout of prema (premāńkura).

In his commentary on Śrī Caitanya-caritāmṛta, Śrīla Bhaktivinoda Ṭhākura has explained this verse in simple and straightforward language. We are citing his words here for the benefit of the reader. Prema-bhakti is the fruit of sādhana-bhakti. There are two categories of prema-bhakti—the state of bhāva and the state of prema. If prema is compared with the sun, then bhāva can be said to be a ray of the sun of prema. Bhāva, which is of the identity of viśuddha-sattva, melts the heart by various kinds of taste (ruci). At first, while describing the general symptoms of bhakti, it was said that bhakti involves the cultivation of activities in relationship to Kṛṣṇa (kṛṣṇa-anuśīlana). The state in which that cultivation becomes saturated with viśuddha-sattva and softens the heart by ruci is called bhāva.

When bhāva makes its appearance within the faculty of the mind, it attains the state of identification with the mental faculty. In reality, bhāva is a self-manifest condition, but when it makes its appearance within the mental faculty, it appears as though it was brought into manifestation by the faculty of the mind. That which is referred to here as bhāva is also known as rati. Although rati is itself relishable, it is understood to be the cause of tasting Śrī Kṛṣṇa and various paraphernalia related to Śrī

Krsna.

It should be understood here that rati (the word rati also means love or affection) is that particular bhāva (the word bhāva also means love, affection or emotion) which is a fully spiritual reality (cit-tattva). It is not a substance belonging to the world of inert matter. The rati (mundane affection) which the baddhajīvas have toward mundane sense objects is merely a perverted reflection, arising from contact with matter, of a fragmented portion of the true spiritual bhāva of the jīva. When, within the world of matter, one takes up the cultivation of activities in relationship with the Supreme Lord, then rati in its cognitive aspect (samvit-amsa), becomes the cause of tasting worthy objects which are related to the Supreme Lord. At the same time, by virtue of its pleasure-giving aspect (hlādinī), rati itself bestows spiritual delight.

On the appearance of *bhāva-bhakti*, the nine following symptoms are observed:

kṣāntir avyartha-kālatvam viraktir māna-sūnyatā āśābandhaḥ samutkaṇṭhā nāma-gāne sadā-ruciḥ āsaktis tad-guṇākhyāne prītis-tad-vasati-sthale ityādayo 'nubhāvāḥ syur-jāta-bhāvāṅkure jane (Bhakti-rasāmṛta-sindhu, 1.3.25-26)

Kṣānti (forbearance or tolerance), avyartha-kālatva (effectual use of one's time), virakti (detachment from worldly enjoyment), māna-sūnyatā (absence of pride), āsā-bandha (steadfast hope that Kṛṣṇa will bestow His mercy), samutkaṇṭhā (intense longing to obtain one's goal), nāma-gāne sadā-ruci (always possessed of taste to chant the holy name), tad-guṇākhyāne-āsakti (attachment to hearing narrations of the Lord's qualities), and tad-vasati-sthale-prīti (affection for the transcendental residences of the Lord)—these are the nine sprouts of love of God (prīti), or in other words, the symptoms of the appearance of bhāva.

(1) *Kṣānti*—When the heart remains unagitated in spite of the presence of some disturbing element, such a condition is called *kṣānti* (forbearance, or tolerance).

(2) Avyartha-kālatva—To spend one's time exclusively in bhagavad-bhajana avoiding all other futile material engagements is

called avyartha-kālatva (effective use of one's time).

(3) Virakti—A natural distaste for material sense enjoyment is called virakti, detachment. Upon the appearance of bhāva within the heart, attraction toward the spiritual dimension (cit-jagat) becomes progressively stronger, and one's taste for the material world gradually perishes. This is real detachment. Those who, upon the awakening of this natural detachment, adopt the external feature and dress of a renunciant in order to diminish their material necessities can be called renounced Vaiṣṇavas. But those who adopt the external feature of a renunciant prior to the appearance of bhāva do so unlawfully. By chastising Choṭa Haridāsa, Śrīman Mahāprabhu has imparted this lesson to the world.

(4) Māna-sūnyatā—To remain devoid of pride in spite of one's elevated position is called māna-sūnyatā (absence of pride). Pride arises from high birth, social classification (varṇa), stage of life (āsrama), wealth, strength, beauty, high position, and so on. In spite of possessing all these qualities, the sādhakas in whose hearts bhāva has manifested easily renounce all these vanities. According to the Padma Purāṇa, King Bhagīratha, the crest-jewel among kings, having attained rati toward Śrī Kṛṣṇa, completely renounced the pride of kingdom and wealth. He performed bhajana and maintained his existence by begging from door to door in the cities of his enemy kings. He always offered obeisances and praise to everyone whether they were brāhmaṇas or cāṇḍālas (dog-eaters).

(5) Āsā-bandha—"Śrī Kṛṣṇa will certainly bestow His mercy upon me,"—to apply one's mind very diligently in bhajana with this firm faith is called āsā-bandha (steadfast hope that Kṛṣṇa

will bestow His mercy).

(6) Samutkanthā—Intense longing for one's desired object of attainment is called samutkanthā. When bhāva-bhakti manifests in the heart of the sādhaka, his hankering to obtain Śrī Kṛṣṇa increases day by day. The desire to serve Śrī Kṛṣṇa becomes the obsession of his heart. This is nicely expressed in Śrī Kṛṣṇa-kaṛṇāmṛta (54) as quoted in Bhakti-rasāmṛta-sindhu (1.3.36)

ānamrām asita-bhruvor upacitām akṣiṇa pakṣmāṅkureṣvālolām anurāgiṇor nayanayor ārdrāṁ mṛdau jalpite ātāmrām adharāmṛte mada-kalām amlāna vaṁśī-svaneṣvāśāste mama locanaṁ vraja-śiśor-mūrttiṁ jagan mohinīm

My eyes are ever restless to see that *vraja-kisora* who enchants the entire world, whose eyebrows are dark (*syāma*) and slightly curved, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of *anurāga* (or whose eyes always display *anurāga*), whose mild speech is exceedingly soft and filled with *rasa*, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones maddens all (and incites the *gopīs' kāma*).

This kind of intense hankering to see Śrī Kṛṣṇa is called samutkaṇṭhā. It is ever-present in the hearts of bhāva-bhaktas.

(7) Nāma-gāne-sadā-ruci—Loving thirst to always sing hari-

nāma is called nāma-gāne sadā-ruci.

- (8) Guṇākhyāne-āsakti—Natural and spontaneous attachment for the descriptions of the Lord's supremely charming qualities is called guṇākhyāne-āsakti. The significance of this attachment is that for the devotees in whom bhāva has arisen (jāta-bhāva-bhaktas), the thirst to hear and describe the charming pastimes of Kṛṣṇa, which are decorated with all-auspicious qualities, is never satiated. The more they hear and describe the Lord's qualities, the more their thirst increases.
- (9) Tad-vasati-sthale-prīti—The desire to reside in Śrī Vṛndā-vana, Śrī Navadvīpa and other spiritual abodes of the Lord is called tad-vasati-sthale-prīti (affection for the transcendental residences of the Lord).

Comment

For instance, a devotee, in the course of circumambulating Vraja-maṇḍala, arrives in Vṛndāvana and, being overwhelmed with spiritual emotion (bhāva-bhakti), inquires as follows from the Vrajavāsīs: "O residents of Vraja! Where is Sevākuñja, Nidhuvana and Vamsīvaṭa?" A Vrajavāsī bhakta takes him by the hand and leads him to Sevākuñja. Arriving at Sevākuñja, he falls down in the courtyard and begins to roll on the ground. He exclaims, "How wonderful! At this very spot Rasika-sekhara Vrajendra-nandana served the lotus feet of our worshipable mistress Śrīmatī Rādhikā. O Sevākuñja! O dust particles of this place! O creepers and trees of this place! May you kindly bestow your mercy upon us. When will we obtain the mercy of Sevākuñja?" This is called affection for the places of the Lord's residence

A second example is as follows. Some devotee, while performing *parikramā* of Navadvīpa Dhāma, inquired with tearful eyes and the hairs of his body standing upright due to ecstasy, "O Dhāmavāsīs! Where is the birthsite of our Gaurasundara?

Which path did He use to follow while performing kīrtana with His devotees?" Being shown these places by the residents of the Dhāma, his voice becomes choked up with spiritual emotion (bhāva-bhakti), he begins to roll on the ground and exclaims, "How wonderful! This is Māyāpura Dhāma. Even though it is nondifferent in every respect from Vraja, it confers even greater mercy than Vraja. O birthplace of Gaurasundara! Please bestow your mercy upon this insignificant and worthless person." Saying this again and again that devotee becomes deeply overwhelmed with spiritual emotion. This is called affection for the places of the Lord's residence. To reside in these places with great love and perform bhajana also is included within this characteristic.

These nine symptoms (anubhāvas) are manifest in the devotee in whose heart the sprout of bhāva has arisen. It may be understood that the devotee in whom the sprout of love is visible has become eligible to receive the direct audience of Kṛṣṇa. If some of these symptoms of bhāva are perceived in karmīs who are anxious for material sense enjoyment or jñānīs who aspire for liberation, then one should know this to be but a reflection of bhāva (pratibimba), or in other words, a semblance of rati (ratyābhāsa). This should not be considered as a genuine manifestation of bhāva. If the symptoms of bhāva are seen in ignorant persons by virtue of their association with devotees, this is known as a shadow of rati (chāyā ratyābhāsa).

Comment

In Bhakti-rasāmṛta-sindhu, (1.3.45-51) there is the following description of ratyābhāsa. Ratyābhāsa is of two kinds: (1) prati-

bimba (reflection) and (2) chāyā (shadow).

(1) Pratibimba-ratyābhāsa—If ratyābhāsa, which appears like genuine rati due to the presence of one or two symptoms such as tears and horripilation, is expressive of the desire for happiness in the form of bhukti and mukti, it is known as pratibimba-ratyābhāsa. This reflection of rati easily fulfills the desired aspiration for happiness in the form of bhukti and mukti without undergoing great endeavor.

In his commentary on this verse (1.3.46), Śrīla Jīva Gosvāmī explains that the principal nature of *bhāgavatī-rati* is that it is free from all material designations or adulterations, *upādhis*. The presence of designations is symptomatic of the semblance of *rati*. Where such designations exist there is striving for some secondary or inferior inclination. In the *mumukṣus*, or those who are desirous of liberation, there is the desire for *mukti*, and in the *karma-kāṇḍīs* there is the desire for elevation to the heavenly planets. These are adulterations.

The mumukṣus and the karmīs know that the Lord bestows liberation and material enjoyment, and thus they engage in bhakti to the Lord directed toward the fulfilment of these two ends. Their performance of bhakti is not primary but secondary, for bhakti or bhāgavatī-rati is not the end desired by them. Nonetheless due to the power of performing the angas of bhakti, tears and horripilation arise in them. Because they are adulterated with desires for bhukti and mukti, their tears and horripilation are but a reflection of bhāgavatī-rati. The power of even this reflection of rati is such that without undergoing the laborious sādhana that constitutes the jñāna-mārga, they can easily obtain the partial happiness of bhukti and mukti. How this pratibimbaratyābhāsa arises in them is described in the next two verses.

Sometimes persons who are attached to material enjoyment and liberation adopt the *angas* of *bhakti* such as *kīrtana* in the assembly of pure devotees in order to obtain their desired aspiration. By such performances they remain pleased at heart for a considerable time. By the influence of the association of pure devotees in whose hearts the moon of *bhāva* has arisen, some such persons may have the extreme good fortune of having the moon of *bhāva* reflected in their hearts.

In his commentary on these two verses (1.3.47-48), Śrīla Jīva Gosvāmī has said that it is only due to the association of devotees in whose hearts *bhāva* has arisen that *bhāva* is reflected in the hearts of persons attached to *bhoga* and *mokṣa*. This reflection occurs during the performance of *kīrtana* undertaken in the association of pure devotees. The tears and horripilation which are observed in such persons are not symptoms of genuine *rati* but of *pratibimba-ratvābhāsa*.

Śrīla Jīva Gosvāmī raises á question that when there is intervention of a cloud, the moon is not reflected on a reservoir of water. So when the *mumukṣus* and those desiring material enjoyment are separated from the association of pure devotees, how can the reflection of *bhāva* remain in their hearts? He answers this by saying that the transcendental influence of the association of *jāta-rati-bhaktas* is so powerful that even when separated from such persons the reflection of *bhāva* remains in the hearts of the *mumukṣus* and *bhoga-kāmīs* for a long time in the form of subtle impressions or *samskāras*.

(2) Chāyā-ratyābhāsa—That ratyābhāsa which bears some resemblance to śuddha-rati, which possesses curiosity or inquisitiveness of an insignificant nature, which is unsteady, and which relieves material distress is known as chāyā-ratyābhāsa. By even incidental association with activities such as kīrtana, times such as Janmāṣtamī, places like Śrī Vṛndāvana, and persons dear to Lord Hari, chāyā-rati sometimes arises even in ignorant persons. This chāyā-rati can never arise without extreme good fortune. Good fortune here refers to the samskāras of bhakti acquired in a previous life or the association of devotees from this life or the previous life.

When śuddha-rati manifests to a very slight extent by virtue of the association of jāta-bhāva-bhaktas or at the time of performing sādhana in vaidhī-bhakti, it is called chāyā-ratyābhāsa (a shadow of rati). This shadow of rati is not steady. This semblance of rati is sometimes observed even in ordinary persons who are ignorant of the truth by the influence of the association of devotees. It is a great fortune for the jīvas when chāyā-rati, which is of the form of the lustre (kānti) of śuddha-rati, arises in them, for upon its appearance the jīvas gradually obtain good fortune.

Fourth Wave—Prema-bhakti Bhakti in the Mature Stage of Ecstatic Love

(13) Prema-bhakti

bhāva-bhakti paripāka eva premā. tasya cihnam—vighnādi sambhave 'pi kincin-mātrasyāpi na hrāsaḥ. mamatvātisayāt premna eva uparitano 'vasthā viseṣaḥ snehaḥ. tasya cihna, cittadravībhāvaḥ tato rāgaḥ tasya lakṣaṇam nibiḍa-snehaḥ. tataḥ praṇayaḥ. tasya lakṣaṇam gāḍha visvāsaḥ.

Śrī Bindu-vikāśinī-vṛtti

The mature stage of *bhāva-bhakti* is called *prema*. The symptom of *prema* is that even when obstacles or impediments are present, there is not even the slightest diminution of affection (*bhāva*). A superior condition of *prema* is marked by an increase of *mamatā* and is known as *sneha*. The word *mamatā* refers to a deep sense of attachment or possessiveness in relationship to Śrī Kṛṣṇa by which one thinks, "Kṛṣṇa is mine." *Sneha* is symptomized by the melting of the heart. Superior to this is the condition known as *rāga*. The symptom of *rāga* is extreme affection (*sneha*). Superior to this is the condition known as *praṇaya*. The symptom of *praṇaya* is deep faith.

Comment

In Śrī Bhakti-rasāmṛta-sindhu (1.4.1), the general definition of prema has been given as follows:

samyan masṛṇita svānto mamatvātisayāṅkitaḥ bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate

Bhāva-bhakti which melts the heart much more so than in its initial stage, which greatly augments the feeling of transcenden-

tal bliss, and which bestows a deep sense of mamatā (possessiveness) in relationship to Śrī Kṛṣṇa is called prema by the learned.

Śrīla Viśvanātha Cakravartī Ṭhākura's commentary to this

śloka is translated as follows:

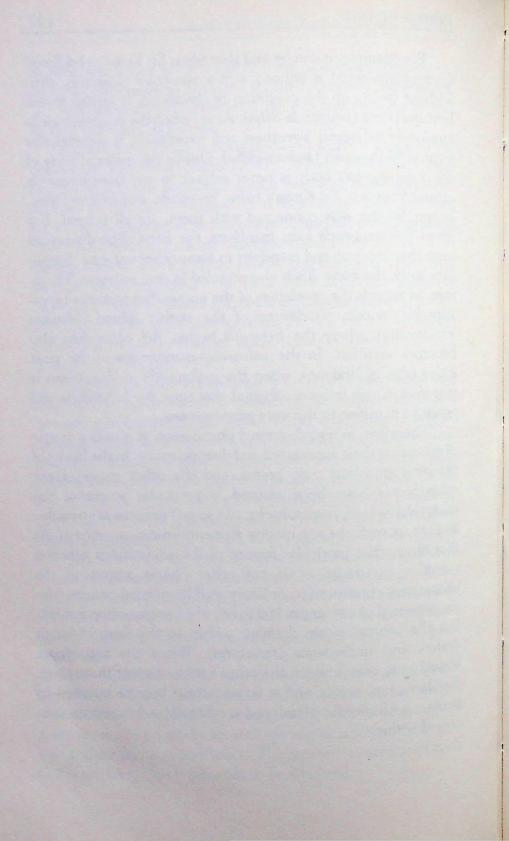
"The subject of prema is being discussed with reference to the previously described bhāva-bhakti. When bhāva thickens beyond its previous condition then it begins to make the inner recesses of the heart much more tender, moist and soft than before, it produces an experience of concentrated transcendental bliss, and bestows extreme mamatā toward Śrī Kṛṣṇa. This mature stage of bhāva is called prema. The following doubt may be raised here. According to sānkhya philosophy, the material or immediate cause (upādāna kāraṇa) abandons its previous condition and is transformed into its effect. At that time it no longer remains as a cause, or in other words, there is no more existence of its prior condition.

"For instance, when guḍa (jaggery—a type of solid unrefined molasses) is transformed, it abandons its former state and becomes unrefined sugar (khāṇḍa). When it becomes unrefined sugar, guḍa can no longer be conceived as having its own separate state because the guḍa has been transformed into raw sugar. Similarly, unrefined sugar (khāṇḍa) becomes refined sugar (cīnī) and refined sugar becomes rock candy (misrī). In the condition of rock candy there is no separate existence of guḍa, unrefined sugar, and refined sugar. In the same way, when bhāva matures into prema, why should there be any separate existence of bhāva? When prema matures it gradually increases and takes the forms of sneha, māna, pranaya, rāga, anurāga, bhāva, and mahābhāva. At that time, only mahābhāva should remain. Why should there be any existence of rati, prema, sneha, māna, and the other prior conditions?

"This cannot be said because rati is a distinctive and superior function of Kṛṣṇa's hlādinī-sakti. By the power of Śrī Kṛṣṇa's inconceivable potency or acintya-sakti, rati, sneha, māna, praṇaya, and so on attain successively higher states without giving up their previous conditions. The separate existence of each and every condition is certainly to be admitted.

"For example, it can be said that when Srī Krsna's childhood form (bālya-deha) is imbued with a particular sweetness, then without giving up the condition of childhood, it attains to the boyhood form (pauganda-deha). Again when the pauganda-deha artains even greater sweetness and excellence, it assumes the form of fresh youth (kaisora-deha). Unlike the material body of the iīvas, Kṛṣṇa's body is never subject to any transformation arising from age. Śrī Kṛṣṇa's bālya, pauganda, and kaisora forms, as well as the līlās connected with them, are all eternal. But when the pauganda form manifests, the balva-deha disappears from this universe and manifests in some other universe. Simultaneously, the bālva-līlā is also revealed in that universe. Therefore, as regards the revelation of the unmanifest pastimes (aprakata-līlā) within Vrndāvana of the earthly sphere (bhauma Vrndāvana), where the bālya-līlā begins, the bālya-deha also becomes manifest. In the vaivasvata-manvantara of the next kalpa (day of Brahmā), when the prakaṭa-līlā of Vṛndāvana is manifest in this universe, then at that time the balya-deha will again be manifest in this very same universe.

"Therefore, as regards eternal phenomena, it is only a matter of accepting their appearance and disappearance. In the hearts of devotees in whom rati, prema, and the other stages of the sthāyībhāva have been aroused, a particular aspect of the sthāyībhāva (rati, prema, sneha, and so on) sometimes arises due to contact with the stimulating elements known as vibhāva. At that time, that particular feature of the sthāyībhāva becomes manifest externally, while the other bhāvas remain in the unmanifest condition. In ordinary worldly-minded persons who are possessed of lust, anger, and so on, when one emotion is manifest the others remain dormant within in the form of latent desires and impressions (samskāras). When the appropriate opportunity comes about, the other emotions assert themselves. Similarly, rati, prema, and so on sometimes become manifest by contact with specific stimuli and at other times they remain concealed within."



Dakṣiṇa-vibhāga (Southern Division) Sāmānya-bhagavad-bhakti-rasa-nirūpakaḥ General Characteristics of Bhagavad-bhakti-rasa

Śloka 14—Overview of Bhakti-rasa

First Wave—Vibhāva The Causes of Tasting Bhakti-rasa

Second Wave—Anubhāva External Symptoms of Ecstacy

Third Wave—Sāttvika-bhāva Symptoms of Ecstacy Arising from Sattva

Fourth Wave—Vyabhicārī-bhāva Internal Transitory Emotions

Śloka 15-16

Fifth Wave—Sthāyībhāva Permanent or Dominant Emotions

Śloka 17

(14) Overview of Bhakti-rasa

vibhāvānubhāva-sāttvika-bhāva-vyabhicāri bhāva-milanena raso bhavati. yatra viṣaye bhāvo bhavati sa viṣayālambana-vibhāvaḥ kṛṣṇaḥ. yo bhāva yukto bhavati sa āśrayālambana-vibhāvo bhaktah. ye kṛṣṇam smārayanti vastrālankārādayas te-uddīpana-vibhavaḥ. ye bhāvam jñāpayanti te anubhāvā nṛtya-gīta-smitādayaḥ.

ye cittam tanuñca kṣobhayanti te sāttvikāh. te aṣṭau—stambha-sveda-romāñca-svarabheda-vepathu-vaivarṇyāśru-pralayā iti. te dhūmāyitā jvalitā dīptā uddīptā sūddīptā iti pañca-vidhā yathottara-sukhadāḥ syuḥ. ete yadi nitya-siddhe tadā snigdhāḥ. yadi jātaratau tadā digdhāḥ. bhāva-śūnya-jane yadi jātās-tadā-

ruksāh.

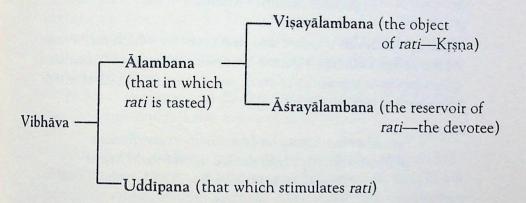
mumukşu-jane yadi jātās-tadā ratyābhāsajāḥ. karmi-jane vişayi-jane vā yadi jātās-tadā sattvā-bhāsajāḥ. picchila-citta-jane tad-abhyāsa pare vā yadi jātās-tadā niḥsattvāḥ. bhagavad-dveṣi jane yadi jātās-tadā pratīpāḥ.

Śrī Bindu-vikāśinī-vṛtti

When kṛṣṇa-rati, or in other words, the sthāyībhāva (the permanent emotion of the heart in one of the five primary relationships of śānta, dāsya, sakhya, and so on) becomes exceedingly tasty for the devotee by virtue of the elements known as vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva, induced through the medium of śravaṇa, kīrtana, and so on, it is called bhakti-rasa. In other words, when the sthāyībhāva or kṛṣṇa-rati mixes with vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva and becomes fit to be tasted in the heart of the devotee, it is called bhakti-rasa.

Components of Bhakti-rasa

When the *sthāyībhāva* mixes with *vibhāva*, *anubhāva*, *sāttvika-bhāva* and *vyabhicārī-bhāva* and produces an extraordinary taste within the devotee's heart, it is called *bhakti-rasa*.



Sthāyībhāva—The permanent sentiment in one of the five primary relationships of śānta, dāsya, sakhya, vātsalya, or mādhurya, which is known as mukhya-rati. This also refers to the dominant sentiment in the seven secondary mellows (gauṇa-rati) of laughter, wonder, chivalry, compassion, anger, fear, and disgust.

Anubhāva—Visible actions which illustrate the spiritual emotions situated within the heart (dancing, singing, and so on).

Sāttvika-bhāva—Eight symptoms of spiritual ecstacy arising exclusively from *viśuddha-sattva* or in other words, when the heart is overwhelmed by emotions in connection with *mukhya-rati* or *gauṇa-rati*.

Vyabhicārī-bhāva—Thirty-three internal spiritual emotions which emerge from the nectarine ocean of *sthāyībhāva*, cause it to swell, and then merge back into that ocean.

Comment

The terms vibhāva, anubhāva, sāttvika-bhāva, sthāyībhāva and bhakti-rasa are defined in the following quotes from Bhakti-rasāmṛta-sindhu:

vibhāvyate hi ratyādir yatra yena vibhāvyate vibhāvo nāma sa dvedhālambanoddīpanātmakaḥ (Bhakti-rasāmṛta-sindhu, 2.1.15)

That in which *rati* is tasted and that cause by which *rati* is tasted are called *vibhāva*. *Vibhāva* is of two varieties: (1) *ālambana* (the support or repository of *rati*), and (2) *uddīpana* (that which stimulates or excites *rati*).

anubhāvāstu cittastha-bhāvānām avabodhakāḥ te bahir-vikriyā prāyāḥ proktā udbhāsvarākhyayā (Bhakti-rasāmṛta-sindhu, 2.2.1)

The symptoms which reveal the spiritual emotions situated within the heart are called *anubhāvas*. When they manifest mostly as external actions, they are known as *udbhāsvara* (that which gives light or makes apparent).

kṛṣṇa sambandhibhiḥ sākṣāt kiñcid vā vyavadhānataḥ bhāvais cittam ihākrāntam sattvam ity ucyate budhaiḥ (Bhakti-rasāmṛta-sindhu, 2.3.1)

When the heart is overwhelmed by any of the five primary sentiments (mukhya-rati) in relationship with Śrī Kṛṣṇa of dāsya, sakhya, and so on, stimulated by direct contact with Him, or when the heart is overwhelmed by the seven secondary sentiments (gauṇa-rati) of laughter, tragedy, and so on, induced by a circumstance in which Kṛṣṇa is somewhat apart, learned scholars called this condition sattva. The bhāvas or spiritual emotions arising strictly from sattva are known as sāttvika-bhāvas.

The previously mentioned anubhāvas such as dancing, singing,

and so on, like the *sāttvika-bhāvas*, arise from emotion in relationship with Kṛṣṇa, or in other words, when the mind is overwhelmed by emotion in relationship with Kṛṣṇa. However, symptoms such as dancing and singing are done with conscious intention and therefore they are not counted as *sāttvika-bhāvas*. The *sāttvika-bhāvas* are also referred to as *anubhāvas* because they illustrate the emotions situated within the heart. Therefore, to distinguish between *anubhāvas* and *sāttvika-bhāvas*, the word *udbhāsvara* is used to refer to those *anubhāvas* which do not arise exclusively from *sattva*. The symptoms such as becoming stunned (*stambha*), standing of the hairs on end (*pulaka*), and so on arise spontaneously from *sattva*. Therefore they are known as *sāttvika-bhāvas*.

In his commentary on *Bhakti-rasāmṛta-sindhu* (2.1.5), Śrīla Jīva Gosvāmī explains the nature of *rasa*.

vibhāvair iti. eṣā kṛṣṇa ratir eva sthāyī-bhāvaḥ, saiva ca bhakti raso bhavet. kīdṛśī satī tatrāha—vibhāvair iti. śravaṇādibhiḥ karttṛbhir vibhāvādibhiḥ karaṇair bhaktānām hṛdi svādyatvam ānītā samyak prāpitā camatkāra viśeṣeṇa puṣṭety arthaḥ.

This kṛṣṇa-rati is the sthāyibhāva, and it is transformed into bhakti-rasa. How does it become bhakti-rasa? By combination with vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva. In other words, when kṛṣṇa-rati is aroused by the stimulating elements (vibhāva) transmitted through the medium of śravaṇa, kīrtana, and so on, and gives rise to various ensuing emotions (anubhāvas, sāttvika-bhāvas and vyabhicārī-bhāvas), the combination of all these elements produces an extraordinary taste within the heart which is referred to as bhakti-rasa.

Sthāyibhāva will be described elaborately further ahead. Here, it is sufficient to know that when kṛṣṇa-rati is augmented, it attains to different levels such as sneha, māna, praṇaya, rāga, anurāga, bhāva and mahābhāva. All of these are known as sthāyībhāva (or permanent emotions) of śrī kṛṣṇa-bhakti. When these various gradations of the sthāyībhāva combine with the appropriate vibhāvas, anubhāvas, sāttvika-bhāvas and vyabhi-

cārī-bhāvas, bhakti-rasa is produced and yields an unprecedented taste.

Bhakti-rasa is of twelve varieties and each of these has its own sthāvībhāva. For example: (1) the sthāyibhāva of śānta-rasa is śānti-rati (tranquility), (2) the sthāyibhāva of dāsya-rasa is prītirati (affection in servitude), (3) the sthāyībhāva of sakhva-rasa is sakhva-rati (friendship), (4) the sthāyibhāva of vātsalya-rasa is vātsalya-rati (parental affection), (5) the sthāyibhāva of madhurarasa is priyatā-rati (conjugal love), (6) the sthāyībhāva of hāsvarasa is hāsa-rati (laughter), (7) the sthāyībhāva of adbhuta-rasa (wonder) is vismaya-rati (astonishment), (8) the sthāyībhāva of vīra-rasa (heroism) is utsāha-rati (enthusiasm), (9) the sthāvībhāva of karuṇa-rasa (compassion) is śoka-rati (sorrow or lamentation), (10) the sthāyībhāva of raudra-rasa is krodha-rati (anger), (11) the sthāyībhāva of bhayānaka-rasa is bhaya-rati (fear), and (12) the sthāvībhāva of vībhatsa-rasa is jugupsā-rati (disgust). Although bhakti-rasa is accepted to be of twelve varieties, in the final analysis, five rasas are predominant. The five sthāyībhāvas on which these are based will be discussed elaborately ahead.

Vibhāva

Kṛṣṇa-rati is of five kinds: śānta, dāsya, sakhya, vātsalya and madhura. That in and by which rati is stimulated and thus caused to be tasted is called vibhāva. Vibhāva is of two kindsālambana (the support) and uddīpana (the stimulus). That in which rati is stimulated is called ālambana (the support or shelter of rati). That by which rati is stimulated is called uddipana (the stimulus for rati). Ālambana-vibhāva is also of two varieties-vişayālambana and āśrayālambana. He for whom rati is aroused is called vişayālambana (the object of rati) and one in whom rati is aroused is called āśrayālambana (the receptacle of rati). Śrī Kṛṣṇa is the viṣayālambana of kṛṣṇa-rati and the devotees are the āśrayālambana. That by which rati is stimulated is called uddīpana-vibhāva. Uddīpana-vibhāva refers to all those things which stimulate remembrance of Śrī Kṛṣṇa such as His dress and ornaments, the spring season, the bank of the Yamunā, forest groves, cows, peacocks, and so on.

Anubhāva

The actions which display or reveal the emotions situated within the heart are called anubhāvas. The anubhāvas are thirteen in number: (1) nṛṭya (dancing), (2) viluṭhita (rolling on the ground), (3) gīta (singing), (4) krośana (loud crying), (5) tanumoṭana (writhing of the body), (6) huṅkāra (roaring), (7) jṛmbhaṇa (yawning), (8) śvāsa-bhūmā (breathing heavily), (9) loka-anapekṣitā (giving up concern for public image), (10) lālās-rāva (salivating), (11) aṭṭahāsa (loud laughter), (12) ghūrṇā (staggering about), and (13) hikkā (a fit of hiccups).

Sāttvika-bhāva

That which causes perturbation to be aroused within the heart and body is called *sāttvika-bhāva*. The *sāttvika-bhāvas* are of eight kinds: (1) *stambha* (becoming stunned), (2) *sveda* (perspiration), (3) *romāñca* (standing of the hairs on end), (4) *svara-bhanga* (faltering of the voice), (5) *kampa* (trembling), (6) *vaivarṇa* (palor or change of color), (7) *aśru* (tears), and (8) *pralaya* (loss of consciousness or fainting).

All these sāttvika-bhāvas are manifested in five stages of intensity: (1) dhumāyita (smouldering—when a sāttvika-bhāva manifests in a very small quantity by itself or combined with another symptom and is capable of being hidden), (2) jvalita (flaming—when two or three symptoms manifest prominently at the same time and can be concealed only with difficulty), (3) dīpta (burning-when three, four or five sāttvika-bhāvas manifest very powerfully and when it is not possible to suppress such expressions), (4) uddīpta (brightly burning—when five, six or even all eight of the sāttvika-bhāvas manifest simultaneously and attain supreme exultation), and (5) suddipta (blazingwhen all the sattvika-bhavas reach the summit of expression, being extremely bright in their radiance. This condition is observed only in the gopis of Vraja in the state of mahābhāva). Each of these stages yields greater happiness than the one preceding it.

Sāttvika-bhāvas are further divided into three categories: (1) snigdha (smooth—sāttvika-bhāvas which arise when the mind is

overwhelmed with emotion in relationship with either the five primary mellows, mukhya-rati, or the seven secondary mellows, gauņa-rati), (2) digdha (smeared—sāttvika-bhāvas which are not instigated either by mukhya or gauna-rati but which follow in the wake of rati), and (3) rūkṣa (rough—emotion which arises in persons who are devoid of rati). Snigdha sāttvika-bhāvas are manifest only in the eternally perfected devotees (nitya-siddha bhaktas). Sāttvika-bhāvas which arise in jāta-rati bhaktas (those in whom rati has made its appearance) are called digdha sāttvika-bhāvas. When these symptoms are seen in persons in whom rati has not been aroused, they are called rūkṣa-bhāva. In actuality, sāttvika-bhāvas can occur only in persons in whom rati has been aroused. When symptoms resembling the sāttvika-bhāvas are manifest in persons who are devoid of rati, they are known as sāttvikābhāsa (a semblance of sāttvika-bhāva). Therefore, rūkṣa sāttvika-bhāvas are also said to be an abhāsa.

Sāttvikābhāsa

Sāttvikābhāsa is of four types: (1) ratyābhāsa, (2) sattvābhāsa, (3) niḥsattva, and (4) pratīpa.

Ratyābhāsa

Ratyābhāsa literally means an abhāsa or semblance of rati, and sāttvikābhāsa means a semblance of the symptoms known as sāttvika-bhāvas. Ratyābhāsa sāttvikābhāsa, therefore, refers to those symptoms which resemble sāttvika-bhāvas arising due to a semblance of rati. This ratyābhāsa refers to pratibimba and chāyā-ratyābhāsa previously described in the section on bhāvabhakti. Persons who are desirous of liberation may adopt the angas of bhakti not for the purpose of obtaining bhakti or kṛṣṇarati but simply to attain mukti. When such persons chant the holy name in the association of bhāva-bhaktas, they may manifest tears, horripilation and other symptoms. Because these symptoms arise from a reflection of the rati situated in the hearts of genuine bhāva-bhaktas, they are known as ratyābhāsa sāttvikābhāsa. When symptoms resembling sāttvika-bhāvas are seen in mumukșus (those desirous of liberation) they are said to arise from ratvābhāsa.

Sattväbhāsa

Sattvābhāsa refers to those symptoms which arise from an abhāsa of sattva. Sattva refers to the condition wherein the heart possessed of rati is overwhelmed by spiritual emotions such as jubilation, wonder, and despondency. When a person who is devoid of rati hears or chants about the Lord's pastimes in the association of pure devotees, he may become overwhelmed with some emotion which resembles those originating from sattva. In this case the symptoms he displays such as crying do not arise from a reflection of rati but merely from some emotion which resembles those arising from sattva. Therefore they are known as sattvābhāsa sāttvikābhāsa. These emotions generally arise in persons whose hearts are naturally soft (sithila). When symptoms resembling sāttvika-bhāvas are seen in karmīs or viṣayīs (sensualists), they are said to arise from sattvābhāsa.

Nihsattva

Niḥsattva refers to those symptoms which do not arise from sattva. The hearts of such persons are described as picchila (slippery). Externally they appear to be soft-hearted, but internally they are hard-hearted. They exhibit symptoms merely by forced practice. Because the symptoms observed in such persons are devoid of even an abhāsa of sattva, they are known as niḥsattva sāttvikābhāsa.

Pratipa

The word *pratīpa* literally means adverse, contrary, or displeasing. When the enemies of Kṛṣṇa display symptoms which resemble *sāttvika-bhāvas* arising due to fear or anger, they are called *pratīpa-sāttvikābhāsa*.

First Wave—Vibhāva The Causes of Tasting Bhakti-rasa

Vișayālambana-vibhāva

Kṛṣṇa's qualities as viṣayālambana

In the overview of *bhakti-rasa* given in the previous *śloka*, *vibhāva* is said to be of two types: *ālambana*, the support, and *uddīpana*, the stimulus of *rati*. *Ālambana* is also described to be of two kinds: *viṣaya*, the object of *rati*, and *āśraya*, the reservoir of *rati*. Kṛṣṇa's qualities are now described as part of what makes Him the *viṣaya* of *rati*.

The qualities of Śrī Kṛṣṇa are sometimes classified as viṣay-ālambana and sometimes as uddīpana. Because Kṛṣṇa's qualities are part-and-parcel of His form, they are included as viṣayālambana. When the principal meditation is upon Śrī Kṛṣṇa who possesses various qualities, those qualities are thought of as belonging to the object of love and are therefore classified as viṣayālambana. When, however, the principal meditation is upon the qualities of Śrī Kṛṣṇa and that remembrance stimulates love for Kṛṣṇa, those qualities are considered as uddīpana. Śrī Kṛṣṇa has sixty-four principal qualities. Out of these the first fifty are present to a minute extent in great personalities who are recipients of the Lord's mercy. The ordinary jīvas, however, display but a shadow of a particle of such qualities.

- (1) Suramyānga—The construction of His limbs is exceedingly beautiful.
- (2) Sarva-sal-lakṣaṇa-yukta—His body is marked with all auspicious characteristics.
- (3) Rucira—His beauty is a festival of bliss for the eyes.
- (4) Tejasānvita—His body is radiant and He is extremely powerful and influential.
- (5) Balīyān—He possesses great strength.
- (6) Vayasānvita—He displays different ages and yet He is eternally situated in fresh youth.

- (7) Vividhādbhuta-bhāṣāvit—He is expert in different languages.
- (8) Satyavākya—His words never prove false.
- (9) Priyamvada—He speaks pleasantly even to offenders.
- (10) Vāvadūka—His words are ambrosial and pleasing to the ears.
- (11) Supandita—He is learned and conducts Himself appropriately with different kinds of persons.
- (12) Buddhimān—His intelligence is sharp and subtle.
- (13) Pratibhānvita—He is expert at improvising original conversation on the spur of the moment.
- (14) Vidagdha—He is skilled in the sixty-four arts and in amorous pastimes.
- (15) Catura—He can accomplish many actions at the same time.
- (16) Dakṣa—He can perform difficult tasks with ease.
- (17) Kṛtajña—He is grateful for services rendered by others.
- (18) Sudrdha-vrata—His promises and vows always hold true.
- (19) Deśa-kāla-supātrajña—He is an expert judge of time, place, and person and works accordingly.
- (20) Sāstra-cakṣu—He acts in accordance with the religious scriptures.
- (21) Suci—He is free from all sins and He purifies others from sins.
- (22) Vaśī—He is in full control of His senses.
- (23) Sthira—He perseveres until His work is completed.
- (24) Dānta—He endures even intolerable distress.
- (25) Kṣamāśīla—He excuses the offenses of others.
- (26) Gambhīra—It is very difficult to understand the import of His mind.
- (27) *Dhṛtimān*—His desires are fulfilled and He remains calm even in the midst of great anxiety.
- (28) Sama—He is devoid of attachment and aversion.
- (29) Vadānya—He is chivalrous in giving charity.
- (30) *Dhārmika*—He is religious and He incites others to adopt the path of religion.
- (31) Sūra—He is enthusiastic to fight and expert in the use of weapons.

- (32) Karuna—He is unable to tolerate the distress of others.
- (33) Mānyamāna-kṛta—He is respectful to His guru, brāhmaṇas, and elders.
- (34) Daksina—Because of His excellent disposition, His actions are very pleasing.

(35) Vinayī—He is devoid of pride.

- (36) *Hrīmān*—He is bashful when He thinks that others have detected His amorous affairs and when glorified by others.
- (37) Śaraṇāgata-pālaka—He protects those who take shelter of Him.
- (38) Sukhī-He enjoys pleasure and is untouched by distress.
- (39) Bhakta-suhṛta—He is a friend to His devotees and is easily pleased.
- (40) Prema-vasya—He is controlled only by love.
- (41) Sarva-subhankara—He is a well-wisher to everyone.
- (42) Pratāpī—He torments and terrifies His enemies.
- (43) Kīrttimān—He is famous by dint of His sterling qualities.
- (44) Rakta-loka—He is the object of love and attachment for everyone.
- (45) Sadhu-samāsraya—He is partial to the sādhus.
- (46) Nārīgana-manohārī—He is attractive to all women.
- (47) Sarvārādhya—He is worshipable to everyone.
- (48) Samrddhimān—He possesses great opulence.
- (49) Varīyān—He is superior to all.
- (50) Isvara—He is independent and His order can not be transgressed.

The next five qualities are partially present in Śrī Śiva.

- (51) Sadā-svarūpa-samprāpta—He is never controlled by the dictates of māyā.
- (52) Sarvajña—He knows the heart of everyone, and He knows all things even though there may be an intervention of time, place and so on.
- (53) Nitya-nutana—Even though His beauty is always experienced, it is new at every moment and so astonishing that it appears as if it were never previously experienced.

(54) Sac-cid-ānanda-sāndrānga—He is the concentrated embodiment of existence, consciousness, and bliss. The word sat means that He pervades all time and space, the word cit means that He is self-manifested, the word ānanda means that He is the abode of unadulterated prema, and the word sāndra means that His form is so densely composed of sat, cit, and ānanda that it is untouched by anything else.

(55) Sarva-siddhi-nișevita—All mystic powers are under His control.

The next five qualities are present in Śrī Nārāyaṇa and Mahāviṣṇu.

- (56) Avicintya mahāsakti—He possesses inconceivable potencies by which He creates the universes and manifests even the indwelling antaryāmī of those universes, by which He bewilders even Brahmā and Rudra, and by which He destroys the prārabdha-karma of His devotees.
- (57) Koṭi-brahmāṇḍa-vigraha—Unlimited universes are situated within His body.
- (58) Avatārāvalī-bīja—He is the source of all incarnations.
- (59) Hatāri-gati-dāyaka—He awards mukti to the enemies killed by Him.
- (60) Ātmārāmagaṇākarṣī—He attracts the liberated souls or those who rejoice in the self.

The next four qualities are unique to Śrī Kṛṣṇa alone.

(61) *Līlā-mādhurya*—He is an undulating ocean of astonishing pastimes out of which *rāsa-līlā* is supremely captivating.

(62) Prema-mādhurya—He is surrounded by devotees who possess incomparable madhura prema which develops up to the stage of mahābhāva.

(63) Venu-mādhurya—The sweet and mellow sound of His flute

attracts the minds of everyone within the three worlds.

(64) Rūpa-mādhurya—His extraordinary beauty astonishes all moving and non-moving entities.

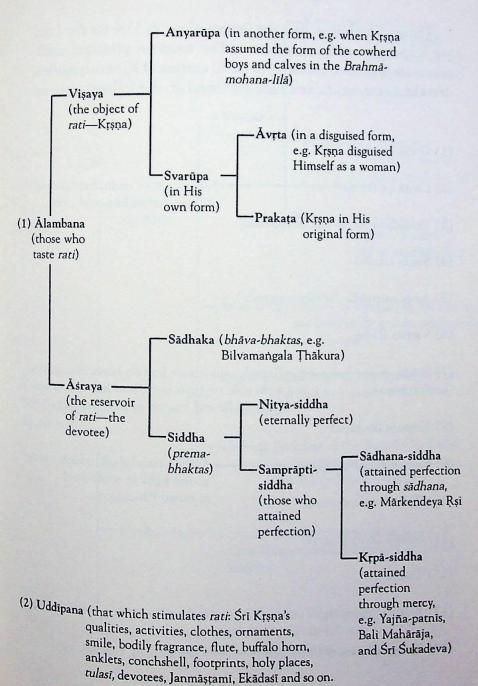
Vișayālambana-vibhāva

Four kinds of Nāyakas or heroes

Because Śrī Kṛṣṇa is the reservoir of all qualities and activities He manifests the characteristics of all four different heroes at different times in accordance with specific pastimes. These four varieties of heroes are described below.

- (1) Dhīrodātta—The hero who is grave, humble, forgiving, compassionate, fixed in vow, unboastful, extremely powerful, and who thwarts the pride of heroic fighters is known as dhīrodātta. Previous ācāryas have described Bhagavān Śrī Rāma as possessing the qualities of a dhīrodātta nāyaka. These qualities are also observed in Śrī Kṛṣṇa.
- (2) Dhīra-lalita—The hero who is expert in the sixty-four arts and amorous sports, always situated in fresh youth, expert at joking, devoid of anxiety, and controlled by the *prema* of his beloveds is known as *dhīra-lalita*. Śrī Kṛṣṇa clearly manifests the features of a *dhīra-lalita* nāyaka. In the Nāṭya-śāstra these qualities are also said to be found in Kandarpa or cupid.
- (3) Dhīra-śānta—The hero who is peaceful, tolerant of miseries, judicious, and humble is known as *dhīra-śānta*. Learned scholars of the *Nāṭya-śāstra* have declared Mahārāja Yudhiṣṭhira to be a *dhīra-śānta nāyaka*.
- (4) Dhīroddhata—One who is malicious, proud, deceitful, angry, fickle, and boastful is known as dhīroddhata. Learned scholars have accepted Bhīmasena as a dhīroddhata nāyaka. Although these characteristics appear to be faults, they are accepted as qualities in Śrī Kṛṣṇa, because they are appropriate in specific pastimes in which He chastises the wicked in order to protect His devotees.

Vibhāva (The Causes of Tasting Rati)

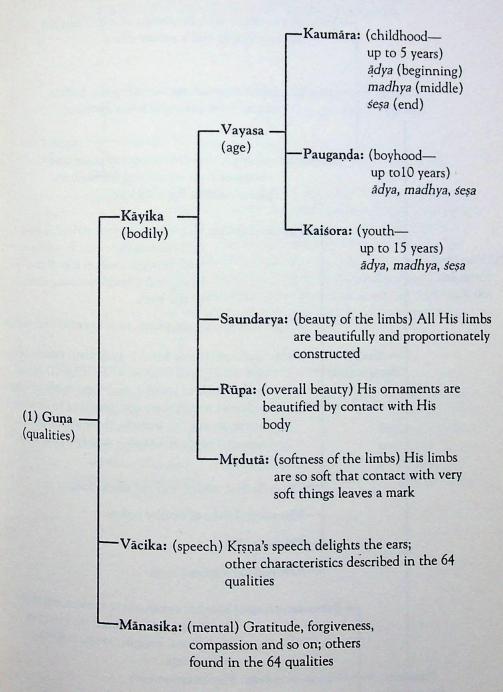


Uddīpana-vibhāva (That which stimulates rati)

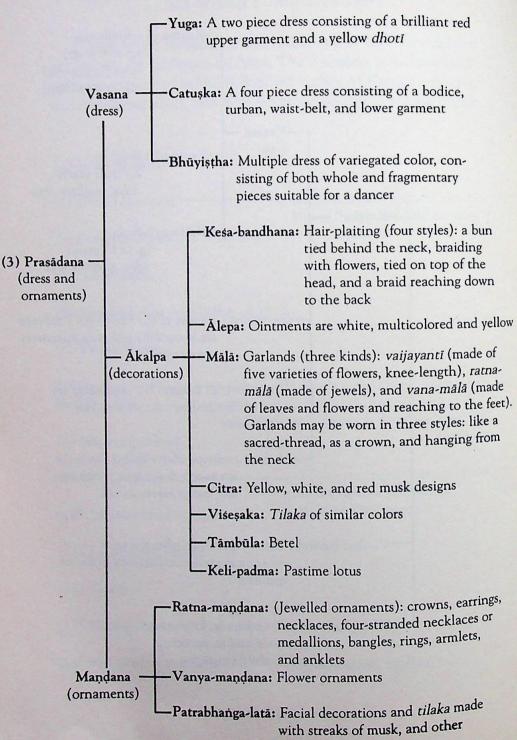
Things which stimulate the devotees' rati or love for the Lord are known as uddīpana-vibhāva. The fourteen principal uddīpanas are described below. A detailed outline of Kṛṣṇa's qualities, dress and ornaments, and flute are found on the following pages.

1) Guṇa (qualities)	
(2) Ceșță (activities)	Kṛṣṇa's activities include <i>rāsa-līlā</i> , killing the wicked, and so on.
(3) Prasādana (dress and orna	aments)
(4) Smita (smile)	
(5) Aṅga-saurabha (bodily fr	agrance)
(6) Vamsa (flute)	
(7) Śṛṅga ————————————————————————————————————	 Kṛṣṇa's wild female buffalo horn, is mounted with gold on both ends, studded with jewels i the middle and known as mandraghoṣa.
(8) Nūpura (anklets)	
(9) Kambu (conchshell)—	Kṛṣṇa's conchshell, which opens to the right or southward,
(10) Padānka (footprints)	is called Pāñcajanya.
(11) Kşetra (holy places)	
(12) Tulasī	
(13) Bhakta (devotees)	
(14) Bhagavad-vāsara (holy	days)——Janmāṣṭamī, Ekādaśī, etc.

Kṛṣṇa's qualities as Uddīpana-vibhāva



Kṛṣṇa's Dress and Ornaments as Uddīpana-vibhāva



fragrant minerals

Kṛṣṇa's Flutes as Uddīpana-vibhāva

Veņu: The veņu is 9" long, 3/4" thick, has 6 holes on the body, and is also called pāvika.

(6) Vamsa — Murali: 36" long, has a mouthpiece at the end, (flute) 4 holes on the body, with an enchanting sound.

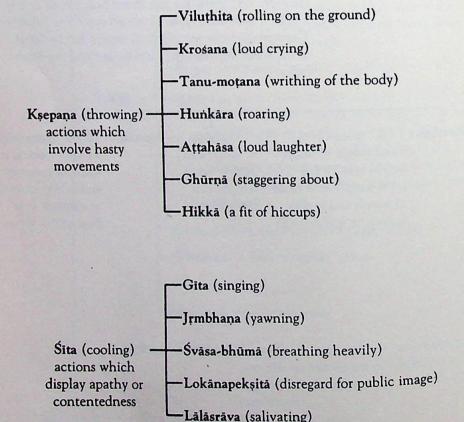
From the top to the mouthpiece is 3"; the mouthpiece is 3/4". From the mouthpiece to the finger-holes is 1 1/8". The 8 finger-holes and 7 intervening spaces are each 3/8". From the last finger hole to the end is 2 1/4". There are 3 types of *vamsīs* described below. Their proportions are identical except for the length of the space between the mouthpiece and the finger-holes.

Sammohinī: 7 1/2" space (from mouthpiece to finger-holes) and 19 1/8" total length. It is made of jewels and is also known as mahānandā.

Ākarṣiṇī: 9" space and 20 5/8" total length. It is made of gold. Ānandini: 10 1/2" space and 22 1/8" total. It is made of bamboo and is also known as vaṁśulī. It is dear to the gopas.

Second Wave—Anubhāva External Symptoms of Ecstacy

The symptoms which reveal the spiritual emotions situated within the heart are called anubhāvas. When they manifest mostly as external actions, they are known as udbhāsvara. Sāttvi-ka-bhāvas are also known as anubhāvas because they also reveal the emotions of the heart. The term udbhāsvara is used, therefore, to distinguish between anubhāvas arising spontaneously from sattva and those which manifest as external actions involving some conscious intention. These are described to be of two types as follows:



Third Wave—Sāttvika-bhāva Symptoms of Ecstacy Arising from Sattva

General Description

When the heart of a bhāva or prema-bhakta is overwhelmed with emotions in relationship with Kṛṣṇa, this condition is called sattva (pure goodness). The bhāva or emotion that arises from that sattva is called sāttvika-bhāva. The sāttvika-bhāvas arise spontaneously from sattva without any conscious intention. They are distinguished, therefore, from the anubhāvas known as udbhāsvara such as singing and dancing which also arise from sattva but with some application of the will. Sāttvika-bhāva's are of three types described below:

Snigdha (smooth): Sāttvika-bhāvas which arise either from mukhya-rati (the five primary mellows) or gauṇa-rati (the seven secondary mellows).

-Mukhya (principal): *Sāttvika-bhāvas* which arise when the heart is overwhelmed by *mukhya-rati* from direct contact with Śrī Kṛṣṇa.

Gauṇa (secondary): Sāttvika-bhāvas which arise when the heart is overwhelmed by gauṇa-rati and induced by a circumstance in which Krsna is somewhat apart.

Digdha (smeared): When some particular *bhāva* overwhelms the heart of a devotee which is not induced by *mukhya* or *gauṇa-rati* but which follows in the wake of *rati*, it is called *digdha sāttvika-bhāva*.

Rukşa (rough): If some particular *bhāva*, induced by delight or wonder from hearing the sweet and astonishing descriptions of the Lord, arises in a person who is devoid of *rati*, it is known as *rukṣa sāttvika-bhāva*. This is also known as *ratyābhāsa*.

Sāttvika-bhāva Eight External Symptoms of Ecstacy Arising from Viśuddha-sattva

Stambha (becoming stunned): The characteristics of *stambha* are loss of voice and suspension of the function of both the working and knowledge acquiring senses. *Stambha* arises from jubilation, fear, astonishment, despondency, and anger.

Sveda (perspiration): Sveda arises from jubilation, fear, and anger.

Romāñca (horripilation): Standing of the hairs on end and a sense of thrill or shudder in the body. *Romāñca* arises from astonishment, jubilation, enthusiasm, and fear.

Svarabheda (faltering of the voice): In this symptom stammering is also observed. Svarabheda arises from despondency, wonder, anger, jubilation, and fear.

Vepathu (trembling): Vepathu, also known as kampa, arises from fear, anger, and jubilation.

Vaivarnya (change of color): In this symptom gloominess and emaciation are also observed. Vaivarnya arises from despondency, anger, and fear.

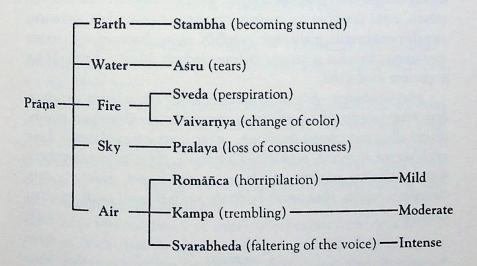
Asru (tears): Cold tears arise from jubilation, and hot tears from anger. In both there are redness, restlessness, and rubbing of the eyes. *Asru* arises from jubilation, anger, and despondency.

Pralaya (loss of consciousness): Cessation of the function of the working and knowledge acquiring senses and merging of the mind into the object of love. In this symptom fainting is also observed. *Pralaya* arises from happiness and distress.

How the Sāttvika-bhāvas Manifest Visibly in the Body

When the mind is overpowered by spiritual emotions in relationship to Śrī Kṛṣṇa, it submits unto the vital air or prāṇa. The vital air then also experiences transformations causing the body to become excessively agitated. At that time the sāttvika-bhāvas manifest on the body of the devotee. As the vital air moves throughout the body it comes in contact with the five elements of the body and thus produces different sāttvika-bhāvas as described below.

In contact with: Produces:



Fourth Wave—Vyabhicārī-bhāva Internal Transitory Emotions

(15) Description of Vyabhicārī-bhāvas

atha vyabhicārinaḥ sthāyi bhāva-poṣakā bhāvāḥ kadācitkāḥ nirvedo 'tha viṣādo, dainyam glāni śramau ca mada garvau śaṅkā-trāsāvegā unmādo 'pasmṛtis tathā vyādhiḥ moho mṛtir ālasyam jāḍyam brīḍāvahitthā ca smṛtir atha vitarka-cintā mati dhṛtayo harṣa-utsukatvañca augrāmarṣāsūyās cāpalyañcaiva nidrā ca suptir bodha ītīme bhāvā vyābhicārinaḥ samākhyātāḥ.

athaiṣām-lakṣaṇam—ātma-nindā nirvedaḥ, anutāpo viṣādaḥātmani ayogya buddhir dainyam, śramajanya daurbalyam glāniḥ, nṛtyādy utthaḥ svedaḥ śramaḥ, mado madhu-pānādi mattatā, ahankāro garvaḥ, aniṣṭāśaṅkanam śaṅkā, akasmād eva bhayam trāsaḥ, citta sambhrama āvegaḥ, unmattatā unmādaḥ, apasmāro vyādhir apasmṛtiḥ, jvara tāpo vyādhiḥ, mūrcchaiva mohaḥ, mṛtir maraṇam, ālasyam spaṣṭam, jāḍyam jaḍatā, lajjaiva brīḍā, ākāra gopanam avahitthā,

pūrvānubhūta vastu smaraṇam smṛtiḥ, anumānam vitarkaḥ, kim bhaviṣyatīti bhāvanā cintā, śāstrārtha nirdhāraṇam matiḥ, dhṛtir dhairyam, harṣa ānandaḥ, utkaṇṭhaiva autsukyam, tīkṣṇa svabhāvatā augryam, asahiṣṇutā amarṣaḥ, guṇe 'pi doṣāropaṇam asūyā, sthairye aśaktiś cāpalyam, suṣuptir eva nidrā, svapna darśanam suptiḥ, jāgaraṇam bodhaḥ, avidyākṣayaś ca, iti vyabhicāriṇaḥ.

Comment

višeṣaṇābhimukhyena caranti sthāyinam prati. iti vyabhicāriṇaḥ (Bhakti-rasāmṛta-sindhu, 2.4.1)

The vyabhicāri-bhāvas are thirty-three in number. Because they are specifically directed toward and offer special assistance to the sthāyībhāva, they are known as vyabhicārī-bhāva. The

word vyabhicārī here has a special technical meaning. It can be broken down into three parts: vi (distinction or intensification), abhi (towards), and cari (going). In other words, an emotion which moves distinctively in the direction of the sthāyībhāva and which serves to intensify it is called vyabhicārī-bhāva. The vyabhicārī-bhāvas are made known by one's speech, by the limbs such as the eyes and eyebrows, and by sattva, or in other words, by the anubhāvas arising from sattva. All these vyabhicārī-bhāvas move toward the sthāyibhāva; therefore, they are also called sañcārībhāva. The word sañcārīn means moving. The vyabhicārī-bhāvas are like waves which emerge from the nectarine ocean of the sthāyibhāva and cause it to swell. Then they merge back into the ocean and disappear.

Śrī Bindu-vikāśinī-vṛtti

There are thirty-three varieties of *vyabhicārī bhāvas* which nourish the *sthāyibhāva*. The causes and symptoms of each one are described here:

(1) Nirveda (self-disparagement) means to reproach oneself considering oneself to be fallen and worthless. Nirveda arises from great distress, feelings of separation, jealousy, non-performance of duty and performance of non-duty. In nirveda anxiety, tears, change of color, feelings of worthlessness, heavy sighing and other anubhāvas are manifest.

(2) Viṣāda (despondency or depression) arises from non-attainment of one's desired object, Śrī Kṛṣṇa, inability to complete some endeavor that was begun for Kṛṣṇa, due to the appearance of some calamity that befalls Kṛṣṇa, or due to an offence. The symptoms of viṣāda are seeking for a remedy and assistance, anxiety, crying, lamentation, breathing heavily, change of color and drying of the mouth.

(3) Dainya (wretchedness or humility) means to consider oneself despicable and unworthy. Dainya arises from distress, fear, and offences. The symptoms of dainya are speaking words of adulation, awkwardness (incompetence of the heart), gloominess, anxiety.

anxiety, and inertia of the limbs.

(4) Glāni (physical and mental debility)—The principal of vital energy and action throughout the body is called oja. The weakness which arises due to the waning of this vital energy brought about by excessive labour (śrama), by mental oppression, or by conjugal activities is called glāni. The symptoms of glāni are trembling, inactivity, change of color, weakness, and restlessness of the eyes.

(5) Śrama—Fatigue or exhaustion accompanied by perspiration which arises from vigorous movement in pursuit of Kṛṣṇa (like mother Yaśodā running to catch Kṛṣṇa), dancing and conjugal activities is called śrama. The symptoms of śrama are sleep, perspiration, shattering the limbs, yawning, and sighing heavily.

(6) Mada (intoxication)—The delight or exuberance which extinguishes knowledge is called mada. This mada arises from drinking honey (madhu-pāna) and from excessive conjugal agitation. The symptoms of mada are stumbling movements, tottering of the limbs, stammering speech, rolling the eyes and redness of the eyes.

(7) Garva (pride)—The disregard for others which occurs due to one's own good fortune, beauty, youth, qualities, obtainment of the supreme refuge (Śrī Kṛṣṇa), and attainment of one's desired object is called garva. The symptoms of garva are disdainful speech, not answering another simply to amuse oneself, to display one's limbs, to conceal one's intention, and to not listen to another's words.

(8) Sankā (apprehension)—The apprehension of calamity arising from having stolen something that belongs to Kṛṣṇa, from committing an offense, or from the viciousness of others (the enemies of Kṛṣṇa) is called sankā. The symptoms of sankā are drying of the mouth, change of color, looking here and there, and hiding.

(9) Trāsa (fear)—The fear that arises suddenly or unexpectedly due to lightning, a fearsome creature, or a fearful sound is called trāsa. The symptoms of trāsa are taking shelter of nearby objects, horripilation, trembling, becoming stunned, and perplexity.

(10) Avega—Agitation, excitement, tremendous outburst of emotion, and bewilderment of the heart are called avega. This

āvega arises from eight causes: priya-vastu (a pleasing object), apriya-vastu (a displeasing object), agni (fire), vāyu (wind), varṣā (rain), utpāta (an unusual or startling event or calamity), gaja (an elephant), and satru (an enemy). Each one of these causes gives rise to different symptoms. In priya-vastu-āvega there is horripilation, comforting words, fickleness, and standing to welcome the beloved. In apriya-vastu-āvega there is falling on the ground, screaming, and dizziness. In āvega arising from fire, there is disorderly movement, trembling, closing the eyes, and shedding tears. In avega arising from wind, there is covering of the body, rapid movement, and wiping the eyes. In āvega arising from rain, there is running, taking an umbrella and contracting the body. In āvega arising from calamity, there is change of facial color, astonishment and trembling. In āvega arising from an elephant, there is running, trembling, fear and looking behind oneself repeatedly. In avega arising from an enemy, there is putting on armour, taking up weapons, and leaving home to go to another place.

(11) Unmāda (madness)—Bewilderment of the heart which arises from extreme bliss, calamity or acute separation is called unmāda. The symptoms of unmāda are loud laughter, dancing, singing, futile action, incoherent speech, running, shouting, and behaving in a contrary manner.

(12) Apasmṛti (confusion or absence of mind)—The bewilderment of the heart which occurs due to an imbalance of the elements of the body arising from some great distress is called apasmāra. In apasmāra there are symptoms such as falling on the ground, running about, rupture of the body, delusion, trembling, foaming from the mouth, throwing up of the hands and legs and loud shouting.

(13) Vyādhi (disease)—A feverish condition produced by separation or due to an excess in the humors (doṣas) of the body (mucus, bile, and air) is called vyādhi. (Śrīla Viśvanātha Cakravartī Ṭhākura explains in his commentary to Brs, 2.4.90, that this imbalance of bodily doṣas arises from severe distress due to separation or hearing of Kṛṣṇa's defeat at the hands of the demons.) In actuality it is the bhāvas or spiritual transformations

of the heart arising from separation and severe distress which are called *vyādhi*. The symptoms of *vyādhi* are becoming stunned, slackening of the limbs, breathing heavily, severe distress, and fatigue.

(14) Moha (fainting or delusion)—The loss of consciousness arising from jubilation, separation, fear, and despondency is called moha. The symptoms of moha are falling on the ground, cessation of the functioning of the senses, dizziness, and absence

of activity.

(15) Mṛti (death)—Giving up the life air (prāṇa) due to despondency, disease, fear, an assault, and physical debility is called mṛti. The symptoms of mṛti are indistinct speech, change of color, shallow breathing, and hiccups. (In Brs 2.4.102, Śrīla Rūpa Gosvāmī explains that the vyabhicārī-bhāva known as mṛti does not refer to actual death. Because the symptoms resemble the condition of the heart just prior to death, it is called mṛti.)

(16) Ālasya (laziness)—When, in spite of being able to do so, there is non-engagement in activity arising due to satisfaction or fatigue, it is called ālasya. The symptoms of ālasya are collapsing of the limbs, yawning, aversion toward activity, rubbing the eyes,

laying down, drowsiness, and sleep.

(17) Jādya (inertness or insensibility)—When one is deprived of the power of deliberation due to separation or due to seeing or hearing about either that which is cherished, or a calamity, it is called jādya. Jādya is the condition just prior to or just following moha (loss of consciousness). The symptoms of jādya are blinking the eyes, remaining silent, and forgetfulness.

(18) Brīḍā (shyness or shame)—The bashfulness or shame which arises due to new association, performance of misdeeds, praise, and scorn is called brīḍā. The symptoms of brīḍā are silence, anxiety, covering the face, writing on the ground, and lowering the

face.

(19) Avahitthā (concealment of emotions)—To display emotions artificially in order to conceal one's true confidential feelings or emotions is called avahitthā. The symptoms of avahitthā are hiding of the limbs which betray those emotions, looking elsewhere, futile action, and impaired speech.

(20) Smṛti (remembrance)—Recollection and love for some previously experienced object brought about by seeing a similar object or by constant practice is called *smṛti*. The symptoms of *smṛti* are moving the head, and contracting the eyebrows.

(21) Vitarka (deliberation or reasoning)—The deliberation performed to determine the truth of some object is called vitarka. This deliberation may be instigated either by doubt or by determination of some cause. The symptoms of vitarka are contract-

ing the eyebrows and moving the head and fingers.

(22) Cintā (anxiety)—The thinking which arises due to non-attainment of one's desired object or due to attainment of an undesired object is called cintā. To think thus—"Now what will happen?" is called cintā. The symptoms of cintā are breathing deeply, lowering the head, writing on the ground, change of color, sleeplessness, lamentation, inflammation, weakness, tears, and meekness.

(23) *Mati* (resolve or understanding)—The conviction or resolve that arises from ascertainment of the meaning of the *sās-tras* is called *mati*. The symptoms of *mati* are performance of duty, giving instructions to disciples, and deliberation on the pros and cons of a subject.

(24) *Dhṛti* (fortitude)—The steadiness of the mind which arises from knowledge (realization of the Lord), absence of distress (due to one's relationship with the Lord), and attainment of the topmost object (*bhagavat-prema*) is called *dhṛti*. In *dhṛti* one feels no distress on account of things which are not obtained or those which are not obtained or

those which have already been destroyed.

(25) Harşa (jubilation)—The bliss that arises in the heart from seeing or obtaining one's desired object is called harşa. The symptoms of harşa are horripilation, perspiration, tears, blossoming of the face, impassioned outburst, madness, inertness, and bewilderment.

(26) Autsukya (ardent desire)—The inability to tolerate the passing of time instigated by an intense longing to see or to obtain one's desired object is called autsukya. The symptoms of autsukya are drying up of the mouth, haste, anxiety, breathing heavily, and unsteadiness.

(27) Augrya (fierceness or dreadfulness)—The anger or fury arising from an offense or injurious speech is called augrya. The symptoms of augrya are killing, binding, trembling of the head, reprimanding, and beating.

(28) Amarşa (intolerance or indignation)—Intolerance arising from being rebuked or disrespected is called amarşa. The symptoms of amarşa are perspiration, trembling of the head, change of color, anxiety, seeking relief, shouting, turning the face away, and

admonition.

(29) Asūyā (envy)—The malice that arises upon seeing the good fortune and qualities of others is called asūyā. The symptoms of asūyā are jealousy, disrespect, accusations, projecting faults upon the qualities of others, slander, scowling and raising the eyebrows.

- (30) Cāpalyam (restlessness, fickleness, rashness or impudence)—The loss of gravity or lightness of the heart that arises due to attachment or aversion is called cāpalya. The symptoms of cāpalya are want of discrimination, harsh speech, and whimsical behavior.
- (31) Nidrā (deep sleep or complete unconsciousness)—The absence of the external function of the mind arising from anxiety, lethargy, natural disposition and exhaustion is called nidrā. The symptoms of nidrā are collapsing of the limbs, yawning, inertia, closing of the eyes and remission of the breath.

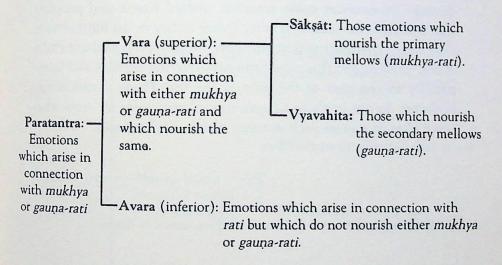
(32) Supti (dreaming)—Sleep in which there are many impressions within the subconscious mind and the manifestation of many different pastimes is called *supti*. The symptoms of *supti* are cessation of the external function of the senses, breathing in,

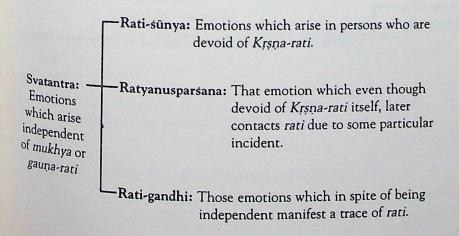
and closing the eyes.

(33) Bodha (awakening)—The enlightenment or awakening of knowledge that occurs upon the cessation of ignorance, fainting or sleep is called bodha. These thirty-three bhāvas are called vyabhicārī-bhāvas. Their characteristics along with examples are elaborately described in Bhakti-rasāmṛta-sindhu.

Types of Vyabhicārī-bhāvas

Vyabhicārī-bhāvas are internal transitory emotions. These are of two kinds: paratantra (dependent) and svatantra (independent). Those which are under the control of either mukhya or gauṇa-rati are called paratantra. Those which are not controlled either by the mukhya or gauṇa-rati are called svatantra. These are of different divisions as seen below.

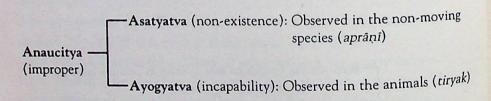




Vyabhicārī-bhāvābhāsa

Vyabhicārī-bhāvas which are observed in improper persons or things are called vyabhicārī-bhāvābhāsa. These are of two types: pratikulya (antagonistic) and anaucitya (improper). Emotions which arise in persons who are hostile to Śrī Kṛṣṇa and devoid of rati are called pratikulya. Anaucitya abhāsa is of two types: asatyatva (non-existence) and ayogyatva (incapability). When a devotee experiences some emotion toward Kṛṣṇa and projects that feeling upon a non-moving living entity or an animal as if they were experiencing that emotion, the abhāsa is said to exhibit non-existence in the case of the non-moving entities and incapability in the case of the animal species. These distinctions, however, do not apply to Kṛṣṇa's eternal associates in Vraja who serve Him in species such as trees, plants, and animals.

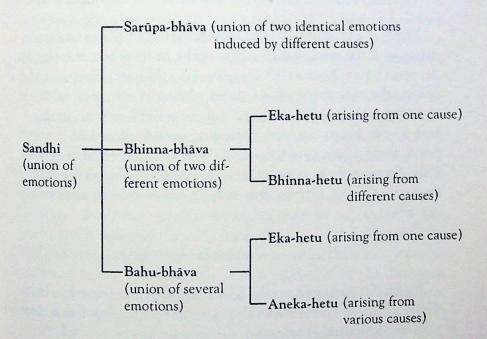
Pratikulya (antagonistic): Exhibited by the enemies of Kṛṣṇa.



Various Conditions of Vyabhicārī-bhāvas

At various times the *vyabhicārī-bhāvas* exist in four different conditions: (1) *utpatti*, (2) *sandhi*, (3) *śābalya*, and (4) *śānti*. These are described below.

Utpatti (generation of the vyabhicārī-bhāvas)



Śābalya (the aggregation of many emotions in which the preceding emotions are superseded by the succeeding ones)

Śānti (pacification of a highly developed emotion)

(16) Bhāva-prakāsa-tāratamya (Gradation in the Manifestation of Bhāvas)

kiñca bhaktānām cittānusāreņa bhāvānām prākaţya tāratamyam bhavati. tatra kvacit samudravad gambhīra citte 'pi aprākaṭyam svalpa prākaṭyam vā. alpa khātavattarala citte atisaya prākaṭyam ca bhavatīti nāyam ātyantika niyama iti prapañco na likhitaḥ.

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There is a gradation in the manifestation of *bhāvas* in accordance with the mental disposition or the heart of the devotee. In devotees whose hearts are very grave (*gambhīra*) or deep like the ocean, the manifestation of these *bhāvas* is not seen or their manifestation may be perceived only to a slight extent. In devotees whose hearts are very flickering and shallow like a small pond, these *bhāvas* are sometimes seen to manifest very powerfully. Because there is no special rule which governs the manifestation of such *bhāvas*, this subject has not been elaborately described.

Comment

In Bhakti-rasāmṛta-sindhu (2.4.250-270), this topic has been discussed more elaborately. The essential points from that section are presented as follows.

In a devotee in whom rati for Kṛṣṇa in one of the five primary relationships is manifest, there are forty-one bhāvas which may arise and interact. The thirty-three vyabhicārī-bhāvas together with the seven secondary forms of rati (laughter, wonder, and so on), and one among the five primary forms of rati make a total of forty-one bhāvas. These are known as mukhyabhāvas. The mental disposition (citta-vṛṭti) which arises from the manifestation of all these bhāvas is said to bring about various transformations in the body and senses.

Among the *bhāvas* or emotions such as fierceness, restlessness, fortitude, shyness, and so on, some are innate (*svabhāvika*) in

particular devotees and some are incidental (āgantuka). Those bhāvas which are innate pervade both the external and internal being of the devotee. The innate bhāvas are compared to mañjiṣṭha, an Indian plant which is the source of red dye. In this plant the quality of redness is an inherent and enduring feature which pervades throughout. The bhāvas or emotions which are innate within particular devotees are very easily activated by even slight stimulation.

The innate *bhāvas* follow in the wake of *kṛṣṇa-rati*. In other words it is the permanent emotion of *rati* which determines which emotions are *svabhāvika*. Although *rati* is ordinarily of one type (in other words, it is constituted of nothing other than affection for Śrī Kṛṣṇa), it manifests in different varieties as *sānta*, *dāsya*, and so on, in accordance with different inclinations to serve Kṛṣṇa in a particular way.

The *āgantuka* or incidental emotions are like the temporary application of red dye to a cloth which is inherently white. They are manifested in the devotee by the innate *bhāvas*. Therefore, they are called *anubhāvas* or effects of the innate emotions.

Variegatedness is observed in all the emotions due to the differences in the devotees and the varieties of components such as *vibhāva*, *anubhāva*, *vyabhicārī-bhāva*, and so on, which come into play in different circumstances. Because of the difference in the characteristic qualities of various devotees, their minds are of different types. Therefore, there is a gradation in the external and internal manifestation of all these *bhāvas* in accordance with the disposition of the mind or heart.

A devotee whose mental disposition is karkaśa or hard is of three varieties: (1) gariṣṭha (heavy)—the heavy heart is compared to gold in terms of its weight, (2) gambhīra (grave)—the grave heart is compared to the ocean in depth, and (3) mahiṣṭha (big)—the big heart is compared to a great city in size. These are all characteristics of a heart which is said to be karkaśa. Even though ecstatic emotions may arise very strongly in devotees possessing such characteristics, they are not visibly manifest and therefore cannot be detected by others.

A devotee whose mental disposition is komala or soft is also of

three varieties: (1) lagistha (light)—the light heart is compared to cotton in terms of its lightness, (2) uttāna (shallow)—the shallow heart is compared to a small pond in depth, or (3) kşodiştha (tiny)—the light heart is compared to a small cottage in size. These are all characteristics of a heart which is said to be komala. Even a slight uprise of emotion in devotees possessing such characteristics is clearly visible in the body and thus easily detected by others.

Śrīla Rūpa Gosvāmī has written that the heart which is heavy (gariștha) is like a lump of gold, and the heart which is light (lagiștha) is like a ball of cotton. Emotion which arises in the heart of these two varieties is like the wind. A ball of cotton is sent flying by the wind whereas a lump of gold remains fixed. Similarly, even when there is a very powerful upsurge of emotion, no external transformations are visible in a devotee whose heart is very heavy. In a devotee whose heart is light, however, transformations are observed even upon a slight rise of emotion.

The heart which is deep (gambhīra) is like the ocean, and the heart which is shallow (uttāna) is like a small pond. Emotion which arises in the heart of these two varieties is compared to a great mountain peak. Even if a huge boulder or a mountain peak falls in the ocean, no disturbance is seen in the ocean. But if a pebble is thrown in a small pond, all the water is agitated. Similarly, even if many bhāvas appear in a devotee whose heart is very deep, he remains steady; no transformations appear in his body. But when a slight appearance of bhāvas manifest in a devotee whose heart is shallow, he becomes agitated and ecstatic transformations become visible in his body.

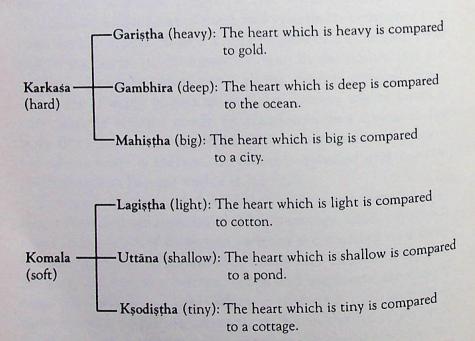
The heart which is large (mahistha) is like a great city, and the heart which is small (kṣodiṣṭha) is like a cottage. Emotion which arises in the heart of these two varieties is compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, lamps and elephants are clearly seen. Similarly, in the heart which is mahistha, no transformations are seen on the rise of emotion. But in the heart which is kşodiştha, transformations resulting from the rise of emotion are

immediately seen.

Heaviness (gariṣṭhatva) and lightness (laghiṣṭhatva) of the heart have been described in order to illustrate the perplexity (vikṣepa) and non-perplexity (avikṣepa) of the heart that arises upon being exposed to the influence of the vyabhicārī-bhāvas. Similarly, the heart is said to be karkaṣa or komala according to its degree of meltability or non-meltability by the vyabhicārī-bhāvas. The heart which is unmoved by a slight contact with the vyabhicārī-bhāvas is said to be heavy or gariṣṭha, and the heart which is easily moved is said to be light or laghiṣṭha. In reality, the heart is neither heavy nor light nor hard. Only according to the degree of emotional frenzy experienced by the heart on contact with the vyabhicārī-bhāvas is the heart said to be hard or soft.

Various conditions of the heart

A wide variety of emotions are found to arise due to differences in the devotees and due to alteration of the components of rasa (vibhāva, anubhāva, etc.) which come into play in different circumstances. Because of the unique characteristics which are found to exist amongst devotees of different rasas, their minds are of different varieties. The gradation of ensuing emotions is in accordance with the mental disposition of the devotee. In order to illustrate the relationship between the emotions and the mental disposition of the devotees, varieties of conditions of the heart are here described. The words hard and soft refer to the extent to which emotions are displayed through external transformations. In devotees whose hearts are said to be hard, even very powerful emotions are not detectable through external bodily transformations. In devotees who hearts are said to be soft, even a slight uprise of emotion is visible through external symptoms.



Corresponding Emotions

According to the varieties of hard or soft hearts, there are corresponding emotions. The conditions of the heart are here grouped in pairs according to heaviness, depth, and size. In each case there is a corresponding emotion which describes the perplexity or non-perplexity of the heart in contact with emotions according to the condition of hardness or softness.

Garistha (heavy) 'gold'

Emotion which arises in the heart of these two types is compared to the wind. A strong wind has no influence on a lump of gold, but even a slight breeze will send a cotton ball flying.

Lagistha (light) 'cotton'

Gambhira (deep) 'the ocean'

Emotion which arises in the heart of these two types is compared to a mountain peak. In the ocean, even a great mountain peak is not seen. But in a small pond, it is clearly seen.

Emotion which arises in the heart of these two types is

Uttāna (shallow) 'a pond'

Mahistha (large) 'a city'

compared to a lamp and an elephant. In a great city, lamps and elephants are not noticed. But before a cottage, they are clearly seen.

Lagistha (small) 'a cottage'

Meltability of the Heart

Described below is the progressive scale of meltability of the heart from diamond to nectar. In a hard heart, very intense emotion is required to melt the heart and therefore emotion which arises in the hard heart is compared to fire. In a soft heart very little emotion is required to melt the heart and therefore emotion which arises in the soft heart is compared to sunlight.

Karkaśa (hard)	Emotion is Compared to Fire
Vajra (diamond or a thunderbolt)	A diamond is extremely hard. It cannot be made soft by any means. Similarly the hearts of the tāpasa šānta bhaktas is equally hard.
Svarņa (gold)	Gold becomes melted when exposed to a very high temperature of fire. Similarly the heart which is hard like gold can be melted by very powerful emotions.
Jatu (shellac)	Shellac is completely melted by a slight temperature of fire. Similarly the heart which is like shellac is melted even by a slight appearance of emotions.

Komala (soft)	Emotion is Compared to Sunlight
Madana (wax)	Wax and butter are easily melted by the heat of the sun. Devotees whose hearts are of a similar
Navanita (butter)	nature are melted by a slight trace of emotion.
Amṛta (nectar)	Nectar is by nature always liquid. Similarly the hearts of the beloved devotees of Śrī Govinda are always naturally liquified just like nectar.

Fifth Wave—Sthāyībhāva Permanent or Dominant Emotions

(17) General Description of Sthāyībhāva

sāmānya-rūpaḥ svaccha-rūpaś ca śāntādi pañca-vidha-rūpaś-ca ekaika-rasa-niṣṭha bhakta saṅga rahitasya sāmānya-janasya sāmānya bhajana paripākeṇa sāmānya-rati-rūpaś-ca sthāyī bhāvo yo bhavati sa sāmānya-rūpaḥ. śantādi-pañca-vidha-bhakteśv-api aviśeṣeṇa kṛta-saṅgasya tat-tad bhajana-paripākeṇa pañca-vidhā ratis-tat-tad bhakta-saṅga vasati kālo bhedena yodayate yathā kadācit śāntiḥ kadācit dāsyam, kadācit sakhyam, kadācit vāt-salyam, kadācit kāntā bhāvaś ca, na tv-ekatra niṣṭhatvam tadā svaccha rati rūpaḥ.

atha pṛthak-pṛthak rasaikaniṣṭheṣu bhakteṣu śāntyādi pañca vidha rūpaḥ. śānta bhaktānāṁ śāntiḥ. dāsya bhaktānāṁ dāsya ratiḥ. sakhya bhaktānāṁ sakhyam. vātsalya bhaktānāṁ vātsalyam. ujjvala bhaktānāṁ priyatā. evam śānta-dāsya-sakhya-vātsalyojjvalāś ca pañca mukhya rasā yathottaraṁ śreṣṭhāḥ. śānte śrī kṛṣṇa niṣṭha buddhi vṛttitā, dāsye sevā, sakhye niḥsambhramatā, vātsalye snehaḥ, ujjvale saṅgi-saṅga dānena sukham utpādyam. evaṁ pūrva-pūrva guṇād uttarot-tarasthāḥ śreṣṭhāḥ syuḥ.

Comment

In Bhakti-rasāmṛta-sindhu (2.5.1), sthāyībhāva is defined in the following way:

aviruddhāna viruddhāms ca bhāvān yo vasatām nayan surājeva virājeta sa sthāyībhāva ucyate

That bhāva which is resplendent like the best of kings, keeping under its control the aviruddha or compatible emotions, such as laughter and so on, and the viruddha or incompatible emotions, such as anger and so on, is known as sthāyībhāva.

Rati for Kṛṣṇa is known as sthāyībhāva. This rati is of two types: mukhya or primary and gauṇa or secondary. Rati which is the essence of the combination of the hlādinī and samvit potencies and thus purely composed of śuddha-sattva is known as mukhya-rati. Mukhya-rati is of two types: svārthā (self-nourishing), and parārthā (nourishment-giving). The term svārthā means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the sthāyībhāva to nourish it, in the case of favorable emotions, or to cause unbearable despondency, in the case of unfavorable emotions. Because this type of rati nourishes its own sthāyībhāva, it is called svārthā or self-nourishing.

When rati, instead of nourishing its own sthāyībhāva, recedes into the background and nourishes one of the seven secondary emotions, it is called parārthā, nourishment-giving. These seven secondary emotions of laughter, and so on are different from svārthā-rati which is purely composed of suddha-sattva. But because they are connected with mukhya-parārthā-rati, the word rati has been used for them. Only when parārthā-rati in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do they attain to the status of gauna-rati.

Both svārthā and parārthā-mukhya-rati are further divided into five categories: suddhā (unmixed), prīti (affection in servitude), sakhya (friendship), vātsalya (parental affection), and priyatā (conjugal love). Suddhā-rati is divided into three types: sāmānya (general), svaccha (transparent), and sānti (tranquility). This topic has been summarised as follows by Śrīla Viśvanātha Cakravartī Thākura.

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Sthāyibhāva is being described here. Sthāyibhāva is of three varieties: sāmānya (general), svaccha (transparent), and one among the five varieties of sānta, dāsya, and so on.

Sāmānya

A person who has never taken the association of even a single devotee firmly situated in his particular perfectional relationship in one of the five transcendental rasas may, nevertheless, awaken a general (sāmānya) type of rati by the maturing of his routine practice of bhajana. This non-specific type of rati of a general person is known as sāmānya sthāyībhāva. It is said to be general because it is devoid of the specific characteristics of sānta, dāsya, and so on.

Svaccha

If one has associated in a routine manner with the five different types of devotees, all situated in their respective perfectional relationships of sānta, dāsya, and so on, then upon the maturing of his bhajana, five different types of rati may be exhibited in him at different times in accordance with the association that he keeps. When he associates with sānta-bhaktas he exhibits sānta-rati; with dāsya-bhaktas he exhibits dāsya-rati; with sakhya-bhaktas, sakhya-rati; with vātsalya-bhaktas, vātsalya-rati; and with devotees in the conjugal mood (kānta-bhāva) he exhibits madhura-rati. Nevertheless, he has no firmly fixed adherence to any one designated bhāva. This type of rati is called svaccha sthāyībhāva.

Five Types of Sthāyībhāva

The different types of rati of devotees firmly established in their specific moods of sānta-bhāva, and so forth, are known as the five types of sthāyībhāva. By the influence of associating with a devotee who is situated in one specific rasa, only one type of rati among the five is awakened in a devotee upon the maturing of his bhajana. In the sānta-bhaktas, sānta-rati is awakened; in the dāsya-bhaktas, dāsya-rati; in the sakhya-bhaktas, sakhya; in the vātsalya-bhaktas, vātsalya; and in the madhura-bhaktas, sīngāra or madhura sthāyībhāva. Thus sānta, dāsya, sakhya, vātsalya and ujjvala or madhura are the five primary or mukhya-rasas. They are successively superior in quality.

The characteristic of sānta is that one's intellect is fixed in Kṛṣṇa (kṛṣṇa-niṣṭhā-buddhi). The characteristic of dāsya is that one is attached to the service of the Lord (sevā). The characteristic of sakhya is that it is devoid of any reverential feelings toward Kṛṣṇa (niḥsambhramatā). The characteristic of vātsalya is that it is imbued with affection or sneha for Kṛṣṇa. The characteristic of those in madhura is that they please Kṛṣṇa by awarding Him the association of their bodies (saṅgi-saṅga-dānena). Thus each quality should be considered as superior to the one preceding it.

Comment

In sānta-rati there is only one quality, kṛṣṇa-niṣṭhā. In dāsya-rati there is kṛṣṇa-niṣṭhā and the quality of dāsya, kṛṣṇa-sevā. Similarly in sakhya-rati the qualities of kṛṣṇa-niṣṭhā and kṛṣṇa-sevā are present along with the quality of sakhya, niḥṣambhra-matā (absence of reverence). In vātsalya the three previous qualities are present along with the quality of sneha or affection in rearing and taking care of Kṛṣṇa. In madhura the four previous qualities exist in addition to the quality of madhura, nijāṅga-saṅga-dāna (awarding the association of one's limbs).

This is exactly like the development of qualities that are found in the universal elements. In the sky or ether there is only one quality, sound. In the air there are two qualities, sound and touch. In fire there are three qualities, sound, touch, and form. In water there are four qualities, sound, form, touch, and taste. And in the earth, sound, touch, form, taste and smell are present. Thus in santa one quality is present, in dāsya two, in sakhya three, in vātsalya four, and in madhura all five qualities are present.

The twelve forms of rati will now be defined:

Mukhya-rati

(1) Śānti-rati

Resoluteness or steadiness of mind (nirvikalpatva) is known as sama or equanimity. Previous authorities have declared that

the mental disposition by which one renounces the inclination for material sense enjoyment and becomes established in *nijānanda* or the bliss of the self is called *śama*. The *rati* of persons who are predominated by this *śama* or equanimity and who, due to seeing Śrī Kṛṣṇa as the Paramātmā, are devoid of *mamatā* or a sense of possessiveness in relationship to Kṛṣṇa is called *śāntirati*. *Mamatā* refers to a deep sense of attachment to Kṛṣṇa by which one thinks, "Kṛṣṇa is my master. Kṛṣṇa is my friend," and so on.

(2) Prīti-rati

That rati by which a devotee considers himself inferior to Kṛṣṇa and therefore fit to receive the Lord's favor and which is possessed of a worshipful attitude toward Śrī Kṛṣṇa is called prītirati. This prītirati produces attachment for Śrī Kṛṣṇa and destroys attachment for all other things.

(3) Sakhya-rati

One who possesses a particular type of rati by which he considers himself to be equal to Kṛṣṇa in all respects is called a sakhā or friend of Śrī Kṛṣṇa. Because it induces the sense of equality with Kṛṣṇa, this rati is characterised by visrambha or a deep feeling of intimacy which is devoid of all restraint. This visrambharati is known as sakhya-rati. Because of this absence of restraint there is joking and humorous behavior. Unlike the servants, Kṛṣṇa's friends are devoid of the conception that they are subordinate to Him.

(4) Vātsalya-rati

Those who are possessed of rati by which they consider themselves as elders of Śrī Kṛṣṇa are honorable by Him. Their rati, which is imbued with kindness and favor toward Kṛṣṇa, is called vātsalya-rati. In vātsalya-rati the activities of nurturing Kṛṣṇa, offering blessings, touching the chin, and so on are anubhāvas.

(5) Priyatā-rati

The rati of the gopis which is the original cause of the eight

types of sambhoga or conjugal enjoyment such as remembrance, beholding the beloved, and so on, exchanged between Śrī Hari and the deer-eyed gopīs is called priyatā-rati. This is also known as madhura-rati. In madhura-rati sidelong glances, movement of the eyebrows, intimate words, and sweet smiles are manifested as anubhāvas.

Gauna-rati

(1) Hāsa-rati

The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called hāsa or laughter. In hāsa there is expansion of the eyes and vibration of the nose, lips, and cheeks. When laughter arises from speech, dress, and activities which are related to Kṛṣṇa and receives nourishment from a primary, nourishment-giving emotion (mukhya-parārthā-rati) which then recedes into the background, it is transformed into hāsa-rati.

(2) Vismaya-rati

The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya* or astonishment. In *vismaya* there is widening of the eyes, appreciative exclamations, and horripilation. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary, nourishment-giving emotions (*mukhya-parārthā-rati*) which then recedes into the background, it is transformed into *vismaya-rati*.

(3) Utsāha-rati

A very firm attachment and urgency to carry out one's aspired for activity of fighting, giving charity, displaying mercy, or performing religious duties, the fruit of which is praised by sādhus, is called utsāha or enthusiasm. In utsāha there is no dependence upon time, an absence of patience, and tremendous exertion or diligence. When enthusiasm arises in relationship to Kṛṣṇa and receives nourishment from mukhya-parārthā-rati which recedes into the background, it is transformed into utsāha-rati.

(4) Śoka-rati

The sorrow and grief that one experiences in the heart due to separation from one's beloved or upon perceiving that some calamity has befallen the beloved is called *soka*. In *soka* there is lamentation, falling on the ground, sighing, drying of the mouth, and delusion. When that sorrow arises in relationship to Śrī Kṛṣṇa and is nourished by *mukhya-parārthā-rati*, it is transformed into *soka-rati*.

(5) Krodha-rati

The inflammation of the heart that takes place when confronted with hostility is called *krodha* or anger. In *krodha* there is harshness, frowning, and redness of the eyes. When anger arises in relationship with Śrī Kṛṣṇa and is nourished by *parārthā-mukhya-rati*, it is transformed into *krodha-rati*. *Krodha-rati* is of two types: *kṛṣṇa-vibhāvā*—having Kṛṣṇa as its object, and *kṛṣṇa-vairi-vibhāvā*—having Kṛṣṇa's enemy as the object.

(6) Bhaya-rati

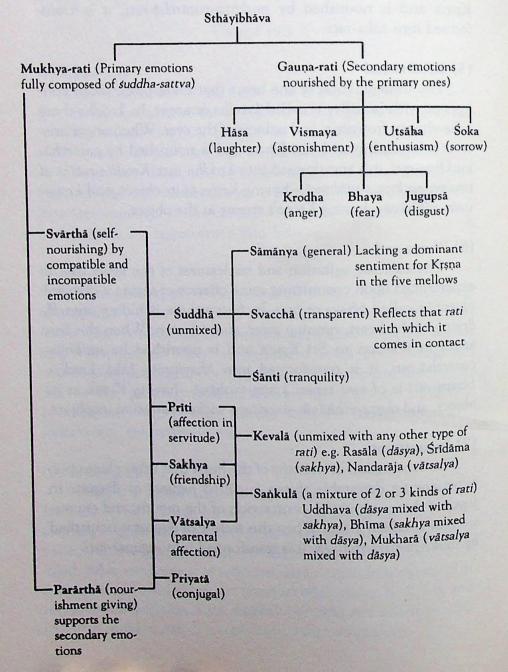
The extreme agitation and restlessness of the heart that is experienced upon committing some offence or seeing a dreadful object is called *bhaya* or fear. In *bhaya* there is hiding oneself, drying of the heart, running away, and delusion. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by *mukhya-parārthā-rati*, it is transformed into *bhaya-rati*. Like *krodha*, *bhaya-rati* is of two types: *kṛṣṇa-vibhāvā*—having Kṛṣṇa as its object, and *duṣṭa-vibhāvā*—having a wicked person as its object.

(7) Jugupsā-rati

The contraction or shutting of the heart that takes place upon experiencing detestable things is called *jugupsā* or disgust. In *jugupsā* there is spitting, contraction of the mouth, and expressions of condemnation. When this feeling of disgust is nourished by *mukhya-parārthā-rati*, it is transformed into *jugupsā-rati*.

Divisions of the Sthayibhava

The *sthāyībhāva* is the permanent and dominant emotion which brings under its control both compatible (*aviruddha*) and incompatible (*viruddha*) emotions. The divisions of the *sthāyībhāva* are described below:



Bhakti-rasa

When mukhya-rati or gauṇa-rati combine with their corresponding components of vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva in the heart of a bhāva or prema bhakta, they produce an extraordinary taste known as bhakti-rasa. As Kṛṣṇa-rati or the sthāyībhāva is of two kinds, bhakti-rasa is also of two kinds: mukhya-rasa and gauṇa-rasa. Each of the rasas is characterised by a particular color and presiding deity. These are described below.

Gauna bhakti-rasa Mukhya bhakti-rasa (secondary rasas) (primary rasas) -Hāsya (laughter) Pāndara (yellowish-white), -Śānta-rasa (tranquility) Balarāma Sveta (white), Kapila Adbhuta (astonishment) Pingala (yellowish-brown), Kūrma Prita-rasa (servitude) Citra (multicolored), Vira (heroism) Gaura (fair), Mādhava Kalki -Karuna (compassion) Preyan (friendship) Dhūmra (smoke-coloured), Aruna (reddish-brown), Rāghava Upendra Raudra (anger) Rakta (saffron-red), Vātsalya (parental) Bhārgava Sona (deep red), Nrsimha -Bhayanaka (fear) Kāla (black), Varāha Madhura (conjugal) ·Vibhatsa (disgust) Syāma (dark). Nila (blue), Nanda-nandana Mina (Matsya)

Bhakti-rasa Tasted in Five Ways

The twelve rasas react on the mind in five different ways and thus bhakti-rasa is tasted in five varieties. These are described below.

Pūrti (fulfilment): In *sānta-rasa* there is satisfaction or fulfilment of the heart.

Vikāśa (opening): In dāsya, sakhya, vātsalya, madhura, and hāsya-rasas there is cheerfulness or opening of the heart.

Vistāra (expansion): In *vīra* and *adbhuta-rasas* there is expansion of the heart.

Vikṣepa (distraction): In karuṇa and raudra-rasas the heart becomes distracted.

Kṣobha (disturbance): In *bhayānaka* and *vībhatsa-rasas* the heart becomes disturbed.

Paścima-vibhāga (Western Division) Mukhya-bhakti-rasa-nirūpakaḥ Primary Divisions of Bhakti-rasa

First Wave—Śānta-bhakti-rasa Tranquility

Śloka 18

Second Wave—Prīta-bhakti-rasa Servitude

Śloka 19

Third Wave—Preyo-bhakti-rasa Friendship

Śloka 20

Fourth Wave—Vātsalya-bhakti-rasa Parental Affection

Śloka 21-22

Fifth Wave—Madhura-bhakti-rasa Conjugal love

Śloka 23

First Wave—Śānta-bhakti-rasa Tranquility

(18) Śānta-rasa

atha śānta rase narākṛti parabrahma caturbhujaḥ nārāyaṇaḥ paramātmā ityādi gunaḥ śrī kṛṣṇo viṣayālambanaḥ. sanaka sanandana sanātana sanatkumārādayaḥ āśrayālambanāḥ tapasvinaḥ. jñānino 'pi mumukṣām tyaktvā śrī kṛṣṇa bhakta kṛpayā bhakti vāsanā yuktā yadi syus tadā te 'py āśrayālambanāḥ.

parvata-śaila-kānanādi vāsijana-sanga siddha kṣetrādayaḥ uddīpana vibhāvāḥ. nāsikāgra-dṛṣṭiḥ avadhūta-ceṣṭā nirmamatā bhagavad dveṣi jane na dveṣaḥ tad-bhakta jane 'pi nāti bhaktiḥ maunam jñāna-śāstre 'bhiniveśaḥ ityādayo 'nubhāvāḥ. aśru-pula-ka-romāñcādyāḥ pralaya varjītāḥ sāttvikāḥ. nirveda mati dhṛtyā-dayaḥ sañcāriṇaḥ. śāntiḥ sthāyī. iti śānta rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In Bhakti-rasāmṛta-sindhu (3.1.4) śānta-bhakti-rasa is defined in the following way:

vakşyamāṇair vibhāvādyaiḥ śaminām svādyatām gataḥ sthāyī śānti ratir dhīraiḥ śānta-bhakti-rasaḥ smṛtaḥ

If sānta-rati sthāyībhāva mixes with the elements of vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva which are appropriate for sānta-rasa (all these are described ahead) and becomes very tasteful in the hearts of devotees who are predominated by sama or equanimity, it is called sānta-bhakti-rasa by the learned.

Vibhāva

Visayālambana of Śānta-rasa

The viṣayālambana of śānta-rasa is Śrī Kṛṣṇa manifested as the personification of eternity, cognizance and bliss, the pinnacle of ātmārāmas, the Parabrahma with humanlike appearance, fourhanded Nārāyaṇa, and the Paramātmā. The qualities He exhibits are as follows: He is peaceful (śānta), He endures even intolerable distress (dānta), He is free from all sins and He purifies others of sins (śuci), He is in full control of His senses (vasī), He is never controlled by the dictates of māyā (sadā-svarūpa-samprāpta), He bestows mukti on the enemies killed by Him (hatāri-gatidāyaka), and He is omnipresent (vibhu). (Those who are situated in śānta-rasa are attracted to Paramātmā and to the fourhanded form of Śrī Nārāyaṇa who is the vilāsa expansion of Śrī Kṛṣṇa and the Lord of the paravyoma or Vaikuṇṭha, the majestic realm of the spiritual sky. Their attraction is not toward the two-handed form of Śrī Kṛṣṇa.)

Āśrayālambana of Śānta-rasa

The śānta-bhaktas (those whose rati is predominated by śama, equanimity) are the āśrayālambana of śānta-rasa. The śānta-bhaktas are of two types: (1) ātmārāma (those who take pleasure in the self), and (2) tapasvī-gaṇa (those who undertake austerities with faith in bhakti):

(1) Ātmārāma—Sanaka, Sanandana, Sanātana and Sanat Kumāra, who are devoid of *mamatā* or the sense of possessiveness in relationship to the Lord, who are firmly fixed in the Supreme Lord (*bhagavan-niṣṭha*), and who propound the path of *bhakti*,

are prominent among the ātmārāma sānta-bhaktas.

(2) Tapasvī-gaṇa—Those who adopt yukta-vairāgya and practice bhagavad-bhajana, knowing that without bhakti, mukti cannot be obtained, are called tāpasa sānta-bhaktas. Such persons have faith in bhakti only as a process for attaining mukti or liberation. As long as they take up the limbs of bhakti with a desire for mukti, sānta-rati, which is the basis of sānta-rasa, cannot appear in their hearts. If such jñānīs give up the desire for mokṣa,

then by the mercy of the devotees of Śrī Kṛṣṇa, bhakti, or in other words śānta-rati, appears in their hearts. At that time they may also become the āśrayālambana of śānta-rasa.

Uddipana

Uddīpana-vibhāva or things which stimulate rati for Śrī Kṛṣṇa are of two kinds: asādhāraṇa (uncommon), and sādhāraṇa (common). The asādhāraṇa-uddīpanas are stimulants which impel devotees of one specific rasa, and the sādhāraṇa-uddīpanas are those which impel devotees of other rasas as well.

Asādhāraņa-uddīpana

Hearing the mahā Upaniṣads, living in a secluded place, apparition of Śrī Kṛṣṇa within the heart imbued with śuddhasattva, discussing philosophical conclusions (tattva-vicāra), predominance of jñāna-śakti, beholding the universal form, association of sādhus or jñāni-bhaktas who reside in the mountains and forests, discussion of the Upaniṣads with persons who are equally knowledgeable, and so on, are the asādhāraṇa-uddīpanas or uncommon stimulants for this rasa.

Sādhāraņa-uddīpana

The fragrance of *tulasī* from the lotus feet of the Lord, the sound of a conchshell, sacred mountains and holy forests, holy places (such as the Gangā or Badrikāsrama), the perishability of material objects, and the all-devouring quality of time are *sādhāraṇa-uddīpanas* or stimulants which the *sānta bhaktas* share in common with the *dāsya bhaktas*.

Anubhāva

Asādhāraņa-anubhāva

Staring at the tip of the nose, behaving as an avadhūta or an ascetic who is beyond all codes of social conduct, indifference, walking while extending the vision no more than six feet in front, exhibiting the jñāna-mudra (joining together of the thumb with the forefinger), absence of malice toward those who

are adverse to the Lord, absence of excessive affection toward the devotees of the Lord, maintaining great respect for *siddhatā* or the disintegration of material existence and *jīvan-mukti* or the absence of absorption in the gross and subtle body, indifference, absence of proprietorship, freedom from false ego, observance of silence, deep absorption in the *jñāna-śāstras*, and other such items are the *asādhāraṇa-anubhāvas* or the uncommon outward symptoms which reveal the *śānti-rati* situated within.

Sādhāraņa-anubhāva

Yawning, writhing of the limbs, giving instructions on bhakti, bowing and offering prayers before the Lord are the sādhāraṇa-anubhāvas or outward symptoms which the sānta bhaktas share in common with the dāsya bhaktas.

Sāttvika-bhāva

Other than *pralaya* (loss of consciousness or fainting), all the *sāttvika-bhāvas* such as tears, standing of the hairs on end, perspiration, trembling, and so on are visible in *śānta-bhakti-rasa*. These *sāttvika-bhāvas* can manifest up to the stage of *jvalita*. *Jvalita* is the stage in which two or three *sāttvika-bhāvas* appear simultaneously and can be controlled only with difficulty. They cannot attain to the stage of *dīpta*.

Vyabhicārī-bhāva

The vyabhicārī or sañcārī-bhāvas include nirveda (self-disparagement), dhṛti (fortitude), harṣa (jubilation), mati (conviction or understanding), smṛti (remembrance), viṣāda (despondency), autsukhya (ardent desire), āvega (excitement), vitarka (deliberation), and so on.

Sthāyībhāva

The sthāyībhāva of śānta rasa is śānti-rati or tranquility. Śānti rati is of two kinds: (1) samā—equal, and (2) sāndrā—con-

densed. When a sānta bhakta is absorbed in asamprajñāta-samādhi or meditation in which all the functions of the mind disappear and one sees only the form of Brahman, and the Lord then manifests in his heart, the rati which he experiences for the Lord is called samā-sānti-rati. When a sānta bhakta directly sees the form of the Lord before him, the rati which he experiences is called sāndrā-sānti-rati. It is said to be condensed because the bliss of receiving the direct darṣana of the Lord is far more intense than perceiving the Lord in samādhi.

Rasa

Corresponding to these two types of sānti-rati, there are two types of sānta-rasa: (1) pārokṣya—indirect, and (2) sākṣātkāra—direct. When a sānta bhakta remembers a past experience of seeing the Lord or aspires to see the form of the Lord before him and such feelings give rise to rasa, it is called pārokṣya or indirect sānta-rasa. When a sānta bhakta beholds the Lord directly before him and experiences rasa, it is called sākṣātkāra or direct sānta-rasa.

Comment

It may be noted that if Nanda-nandana Śrī Kṛṣṇa is especially merciful toward someone, then even if he was previously fixed in jñāna, he attains a superexcellent quality of rati which far exceeds that of śānti-rati. When his jñāna-saṃskāras become slackened, he may even become expert in the bliss of bhakti-rasa as was the case with Śrī Śukadeva Muni. An example of this is seen in the statement of Śrī Bilvamangala as cited in Bhakti-rasāmṛta-sindhu (3.1.44):

advaita vīthī pathikair upāsyāḥ svānanda simhāsana labdha dīkṣāḥ saṭhena kenāpi vayam haṭhena dāsī-kṛtā gopa-vadhū viṭena Formerly I was an object of worship for those who traverse the path of monism. The advocates of the path of impersonal brahma-jñāna used to worship me thinking me to be very great. Being seated on the throne of brahmānanda realization, I used to receive their adoration. But some cunning ravisher of the young wives of the cowherds, Gopījana-vallabha Nanda-nandana Śrī Kṛṣṇa, has forcibly made me His maidservant.

It is evident from this that by the uncommon mercy of Śrī Śyāmasundara, if even those established in *jñāna* attain a glimpse of the splendor of His charming lotus feet, they forget all their deficiencies. Then they repent their previous condition and become engaged in *bhakti*.

Second Wave—Prīta-bhakti-rasa Servitude

(19) Dāsya-Rasa

atha dāsye rase īśvaraḥ prabhuḥ sarvajñaḥ bhakta vatsalaḥ ityādi guṇavān śrī kṛṣṇo viṣayālambanaḥ. āśrayālambanāś catur-vidhāḥ adhikṛta bhaktāḥ āśritāḥ pārṣadāḥ anugāś ceti. tatra brahmā, śarikara ityādayo 'dhikṛta bhaktāḥ. tatra āśritās tri-vidhāḥ śaraṇyāḥ jñānicarāḥ sevā-niṣṭhāḥ kāliya-jarāsandha-magadha-rāja-baddha-rājādayaḥ śaraṇyāḥ. prathamato jñānino 'pi mumukṣām parityajya ye dāsye pravṛttās te sanakādayo jñānicarāḥ. ye prathamata eva bhajane ratāste candradhvaja-harihaya bahulā śvādayaḥ sevā-niṣṭhāḥ. uddhava-dāruka śrutadevādayaḥ pārṣadāḥ. sucandra maṇḍanādyāḥ pureḥ, raktaka patraka madhukaṇṭhādayo vraje anugāḥ.

eṣām saparivāra eva kṛṣṇe ye yathocit bhakti mantas te dhurya bhaktāḥ. ye kṛṣṇa preyasī-varge ādara-yuktā ste dhīra bhaktāḥ. ye tu tat-kṛpām prāpya garveṇa kamapi na gaṇayanti te vīra bhaktāḥ. eteṣu gauravānvita sambhrama prīti-yuktāstu pradyumna sāmbādayaḥ śrī kṛṣṇasya pālyāḥ. te sarve kecin nitya-siddhāḥ, kecit sādhana-siddhāḥ, kecit sādhakāḥ.

stī kṛṣṇānugraha caraṇa-dhūlī mahā-prasādādaya uddīpana vibhāvāḥ. stī kṛṣṇasyājñā karaṇādayo 'nubhāvāḥ. premā rāgaḥ snehas cātra rase bhavati. adhikṛta bhakte āsrita bhakte ca prema paryanto bhavati sthāyī. pārṣada-bhakte sneha paryantaḥ. parīkṣita dāruke uddhave rāgaḥ prakaṭa eva. vrajānuge raktakādau sarva eva. pradyumnādāv api sarva eva. yāvat paryantaṁ stī kṛṣṇa darsanaṁ prathamato bhavati tāvat-kālam ayogaḥ. darsanāṇantaraṁ yadi vicchedas tadā viyogaḥ. tatra dasa dasāḥ. aṅgeṣu tāpaḥ kṛṣatā jāgaryā ālambana-sūnyatā adhṛti jaḍatā vyādhir unmādo mūrcchitaṁ mṛtis ca. iti dāsya rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In Bhakti-rasāmṛta-sindhu (3.2.3), prīta or dāsya-rasa is described as follows:

ātmocitair vibhāvādyaiḥ prītir āsvādanīyatām nītā cetasi bhaktānām prīta-bhakti-raso mataḥ

When *prīti-rati* becomes tasteful within the hearts of devotees by combination with the appropriate elements of *vibhāva*, *anubhāva*, *sāttvika-bhāva*, and *vyabhicārī-bhāva*, it is called *prīta-bhakti-rasa* or *dāsya-bhakti-rasa*.

In dāsya-rasa, two kinds of devotees are fit recipients of Kṛṣṇa's mercy—those who possess the attitude of servants and those who possess the attitude of being maintained or reared by Kṛṣṇa. Consequently, dāsya-rasa (also known as prīta-rasa) is divided into two—(1) sambrahma-prīta (the reverence and submission that a servant feels toward the master), and (2) gaurava-prīta (the respect and high estimation that a son feels for his father). Those who consider themselves as servants of Kṛṣṇa possess sambhrama-prīta-rati and those who consider themselves as reared by Kṛṣṇa possess gaurava-prīta-rati. First sambhrama-prīta-rasa will be discussed.

Sambhrama-prita-rasa

In Bhakti-rasāmṛta-sindhu (3.2.5), sambhrama-prīta-rasa is described as follows:

dāsābhimāninām kṛṣṇe syāt prītiḥ sambhramottarā pūrvavat puṣyamāṇo 'yam sambhrama-prīta ucyate

When sambhrama-prīti toward Śrī Kṛṣṇa is nourished in the hearts of the dāsya-bhaktas (those devotees who cherish the conception of being Kṛṣṇa's servants) by combination with vibhāva and the other elements, it is called sambhrama-prīta-rasa.

Vibhāva

Visayālambana of Sambhrama-prīta-rasa

In sambhrama-prīta-rasa the two-handed form of Śrī Kṛṣṇa is the viṣayālambana for the residents of Gokula. In other places, such as Dvārakā and Mathurā, Śrī Kṛṣṇa is the viṣayālambana sometimes in a two-handed form and sometimes in a four-handed form.

The qualities that Śrī Kṛṣṇa displays as the viṣayālambana of sambhrama-prīta-rasa are described as follows: Millions of universes are situated in the pores of His body (koți-brahmāṇḍavigraha). He is an ocean of mercy (kṛpāmbudhi). He possesses inconceivable potency (avicintya mahāśakti). He is served by all mystic perfections (sarva-siddhi-nișevita). He is the source of all incarnations (avatārāvalī-bīja). He always attracts the ātmārāmas (ātmārāmagaṇākarṣī). He is independent and His order cannot be transgressed (iśvara). He is the master (prabhu), the supreme object of worship (paramārādhya), and all-knowing (sarvajña). He is firmly fixed in vow (sudṛḍha-vrata), opulent (samṛdhimāna), forgiving (kṣamāśīla), and the protector of surrendered souls (saranāgata-pālaka). His actions are very pleasing (dakṣiṇa). His words never prove false (satya-vacana). He can perform difficult tasks with ease (daksa). He acts for the welfare of everyone (sarva-subhankara). He is famous for putting His enemies into distress (pratāpī). He is religious (dhārmika) and acts in accordance with the sāstra (sāstra-cakṣu). He is the friend of His devotees (bhakta-suhṛta) and magnanimous (vadānya). His body is radiant and He is extremely powerful and influential (tejasvī). He is grateful (kṛtajña), famous (kīrtimāna), the most excellent (varīyāna), powerful (balavāna), and He is controlled by the love of His devotees (prema-vasya).

Aśrayālambana of Sambhrama-prīta-rasa

Four kinds of devotees are the āśrayālambana of sambhramaprīta-rasa: (1) adhikṛta (appointed or authorized servants), (2) āśrita (those who have taken refuge at the lotus feet of Kṛṣṇa), (3) pāriṣada (the retinue or attendants of the Lord), and (4) anugas (followers of the Lord).

(1) Adhikṛta-bhaktas

Servants who are appointed to their respective positions by Śrī Kṛṣṇa such as Brahmā, Śaṅkara, Indra and other authorized devatās are known as adhikṛta-bhaktas.

(2) Āśrita-bhaktas

The āśrita-bhaktas are of three kinds: (1) śaraṇya (those who have taken refuge of the Lord), (2) jñānicara (those who were formerly attached to the path of jñāna), and (3) sevā-niṣṭha (those who are fixed in the service of the Lord). The attitudes of these three types of devotees are expressed in the following śloka from Bhakti-rasāmṛta-sindhu (3.2.22):

kecid bhītāḥ śaraṇam abhitaḥ samśrayante bhavantamvijñātārthās tvad-anubhavataḥ prāsya kecin mumukṣām śrāvam śrāvam tava navanavām mādhurīm sādhu-vṛndād vṛndāraṇyotsava! kila vayam deva! sevemahi tvām

(A sādhaka-bhakta possessing the innate characteristic of dāsya-rati spoke as follows)—"O festival of Vṛndāvana (one who gives pleasure to Vṛndāvana)! O Lord! Some persons, being very fearful, have taken complete shelter of You, knowing You to be their protector. Other persons, having realized You, have become acquainted with the supreme truth. Thus they have given up their desire for mokṣa and taken refuge of You. Whereas, we are devotedly engaged in Your service, having heard again and again from the mouths of saintly devotees the everfresh and sweet narrations about You."

The first part of this sloka describes the saranya-bhaktas. They take shelter of the Lord as their protector due to being subjected to a fearful situation. Examples of such devotees include Kāliyanāga and the kings imprisoned by the King of Magadha, Jarāsandha. The second part of this sloka describes the jñānicara-bhaktas. They are jñānīs who take shelter of the Lord after abandoning their desire for mokṣa. The Four Kumāras—Sanaka, Sanandana, Sanātana and Sanat Kumāra—are examples of jñānicara-bhaktas. Although previously jñānīs, they renounced

their desire for *mokṣa* by the mercy and association of Brahmā, the original father of all, and became engaged in *dāsya-rasa*. The third part of the above *sloka* describes the *sevā-niṣṭha-bhaktas*. They are devotees who are established in service from the very beginning. These include the kings Candradhvaja, Harihaya and Bahulāśva, as well as Ikṣvāku and Puṇḍarīka.

(3) Pāriṣada-bhaktas

The pāriṣada-bhaktas or attendants of the Lord in Dvārakā Purī include the kṣatriyas such as Uddhava, Dāruka, Sātyaki, Satrujita, and the brāhmaṇa Śrutadeva. Although engaged in activities such as ministers and chariot drivers, they also engage in various services in accordance with time and their respective abilities. Among the Kauravas, Bhīṣma, Parīkṣit, Vidura and others are counted as pāriṣada-bhaktas. Among the cowherd men of Vraja, Upananda, Bhadra and others are pāriṣada-bhaktas.

(4) Anuga-bhaktas

Those whose hearts are always deeply attached to rendering personal services to Śrī Kṛṣṇa are called anuga-bhaktas (followers of the Lord). Anuga-bhaktas are of two kinds: (1) purastha (those residing in Dvārakā), and (2) vrajastha (those residing in Vraja). The anugas in Dvārakā include Sucandra, Maṇḍana, Stanva, Sutanva, and others. In Vraja the anuga-bhaktas are Raktaka, Patraka, Patrī, Madhu-kaṇṭha, Madhuvrata, Rasāla, Suvilāsa, Premakanda, Makaranda, Ānanda, Candrahāsa, Payoda, Vakula, Rasada, Śārada, and others.

The pāriṣada and anuga-bhaktas are further divided into three classifications: (1) dhurya (those who are eminently fit or distinguished), (2) dhīra (composed, calm or clever), and (3) vīra (heroic).

Dhurya

Those devotees who display appropriate love and devotion toward both Kṛṣṇa and His family members are known as dhuryabhaktas. In the Bhakti-rasāmṛta-sindhu (3.2.49), they have been further described as follows:

kṛṣṇe 'sya preyasīvarge dāsādau ca yathāyatham yaḥ prītim tanute bhaktaḥ sa dhurya iti kīrttate

Those devotees who extend appropriate love and affection toward Śrī Kṛṣṇa, the lovers of Śrī Kṛṣṇa (kṛṣṇa-preyasīs), and the servants of Śrī Kṛṣṇa are called dhurya-bhaktas.

An example of a *dhurya-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.50):

devaḥ sevyatayā yathā sphurati me devyas tathāsya priyāḥ sarvaḥ prāṇa-samānatāṁ pracinute tad bhakti bhājāṁ gaṇaḥ smṛtvā sāhasikaṁ vibhemi tad ahaṁ bhaktābhimānonnataṁ prītiṁ tat praṇate khare 'py avidadhad yaḥ svāsthyam ālambate

Just as Śrī Kṛṣṇadeva is fit to be served by us, so are His beloveds. Similarly, the devotees of Kṛṣṇa are as dear to us as life. But I fear even to remember those arrogant persons who due to the pride of considering themselves as devotees spend their time happily without offering love to the less intelligent who are, nonetheless, fully surrendered to Kṛṣṇa.

Dhīra

Those who maintain greater faith in the *preyasīs* or beloved damsels of Śrī Kṛṣṇa are known as *dhīra-bhaktas*. They have been described in *Bhakti-rasāmṛta-sindhu* (3.2.51) as follows:

āśritya preyasīm asya nāti sevāparo 'pi yaḥ tasya prasāda-pātram syān mukhyam dhīraḥ sa ucyate

Those devotees who have taken shelter of one of the *preyasīs* of Śrī Kṛṣṇa, and are a principle object of Kṛṣṇa's affection even though they are not overly absorbed in service, are known as dhīra-bhaktas.

An example of a dhīra-bhakta is given in Bhakti-rasāmṛta-sindhu (3.2.52) as follows:

kamapi pṛthag anuccair nācarāmi prayatnamyadukula-kamalārka! tvat-prasādaśriye 'pi samajani nanu devyāḥ pārijātārcitāyāḥ parijana nikhilāntaḥpātinī me yadākhyā

(The son of a nurse of Satyabhāmā was very dear to Her. At the time of Satyabhāmā's marriage, her father Satrājita sent him along with her. He used to always live near Satyabhāmā in the inner chambers of the palace at Dvārakā. Although he was not actually the brother-in-law of Śrī Kṛṣṇa, he used to behave with Him in that way, and by his humorous demeanor he gave pleasure to Śrī Kṛṣṇa. One day he spoke as follows to Śrī Kṛṣṇa.) "O Kṛṣṇa! You are the sun that causes the lotus flower of the Yadu dynasty to bloom. I have not made even the slightest endeavor to obtain the treasure of Your mercy. Nonetheless, I am renowned as one of the attendants of Satyabhāmā whom You worshiped by the Pārijāta tree."

Vira

Those who, having attained Kṛṣṇa's mercy, are somewhat proud and therefore do not depend upon any others are called *vīra-bhaktas*. An example of a *vīra-bhakta* is given as follows in *Bhakti-rasāmṛta-sindhu* (3.2.54):

pralamba-ripur īśvaro bhavatu kā kṛtis tena me kumāra makaradhvajād-api na kiñcid āste phalam kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā priyā-pariṣad-agrimāṁ na gaṇayāmi bhāmām api

No doubt, Śrī Baladeva, the enemy of Pralambha, is the Supreme *Isvara*—but of what use is that to me? I have nothing to gain even from Pradyumna who bears the flag of *makara* (a dolphin or shark). Then what to speak of others. Having obtained the wealth of the merciful sidelong glance of Lord Śrī Kṛṣṇa, I have become so haughty that I take no consideration even of Satyabhāmā, the foremost among the lovers of Śrī Kṛṣṇa.

Śrīla Jīva Gosvāmī explains that in this instance, although the

vīra-bhakta internally has love for Balarāma, Pradyumna, and Satyabhāmā, there is an outward suggestion of pride for the sake of amusement arising out of affection. This is not real pride, otherwise it would not be rasa but virasatā or that which is opposed to rasa. He further explains that this verse was spoken by a vīra-bhakta to an intimate attendant of Satyabhāmā in a secluded place. If it had been spoken in public, it would have been a source of embarrassment to Śrī Kṛṣṇa because of the satirical allusion to Satyabhāmā even more so than the overstepping of Baladeva.

All the above-mentioned devotees are of three types: nityasiddha, sādhana-siddha, and sādhaka.

Asādhārana-uddīpana

Attainment of Kṛṣṇa's favor, the dust from His lotus feet, acceptance of His mahāprasāda, and the association of other devotees situated in dāsya-rasa are asādhāraṇa-uddīpanas or stimulants unique to sambhrama-prīta-rasa.

Sādhāraņa-uddīpana

The sound of Kṛṣṇa's flute and buffalo horn, His smiling glance, hearing of His qualities, a lotus flower, His footprints, a fresh rain cloud, the fragrance of His limbs, and so on, are sādhāraṇa-uddīpanas or stimulants which the dāsya bhaktas share in common with devotees of all the other rasas.

Anubhāva

Asādhāraņa-anubhāva

To be fully engaged in services to Śrī Kṛṣṇa that are suited to one's ability, to be devoid of all trace of jealousy in spite of seeing each other's excellence in the matter of personal service to Śrī Kṛṣṇa, to keep friendships with the servants of the Lord, and to have firm faith in the mood of servitude only are the asādhārana or uncommon anubhāvas of sambhrama-prīta-rasa.

Sādhāraņa-anubhāvas

The thirteen anubhāvas previously mentioned such as dancing and singing, showing respect toward Kṛṣṇa's friends, detachment, and so on, are the sādhāraṇa-anubhāvas or symptoms shared in common with devotees of other rasas.

Sāttvika-bhāva

All eight sāttvika-bhāvas such as tears and becoming stunned are present in this rasa.

Vyabhicārī-bhāva

There are twenty-four *vyabhicārī-bhāvas* in *sambhrama-prīta-rasa*: jubilation, pride, fortitude, self-disparagement, depression, wretchedness, anxiety, remembrance, apprehension, resolve, ardent desire, fickleness, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealment of emotions, awakening, dreaming, fatigue, disease, and death.

The nine remaining *vyabhicārī-bhāvas*—intoxication, exhaustion, fear, hysteric convulsions, laziness, furry, intolerance, envy, and sleepiness—do not give much nourishment to *sambhrama-prīta-rasa*. At the time of meeting with Śrī Kṛṣṇa, jubilation, pride, and fortitude are manifest. In separation—fatigue, disease, and death are manifest. The eighteen remaining *vyabhicārī-bhāvas* are manifest both in meeting and in separation.

Sthāyībhāva

In Bhakti-rasāmṛta-sindhu (3.2.76), the sthāyībhāva of sam-bhrama-prīta-rasa is described as follows:

sambramaḥ prabhutā-jñānāt kampaś cetasi sādaraḥ anenaikyam gatā prītiḥ sambhrama prītir ucyate eṣā rase 'tra kathitā sthāyi bhāvatayā budhaiḥ A respectful attitude toward Śrī Kṛṣṇa, evoked by the conception of His being one's worshipful master combined with the trembling or unsteadiness of the heart to serve Śrī Kṛṣṇa, is called sambhrama. When prīti toward Śrī Kṛṣṇa attains complete identity with this sense of sambhrama, it is called sambhrama-prīti. According to learned scholars this sambhrama-prīti is the sthāyībhāva of sambhrama-prīta-rasa.

When *sambhrama-prīti* is augmented it attains successively to the stages of *prema*, *sneha*, and *rāga*.

Prema

In Bhakti-rasāmṛta-sindhu (3.2.81), prema is defined as follows:

hrāsa śaṅkā-cyutā baddhamūlā premeyam ucyate asyānubhāvāḥ kathitās tatra vyasanitādayaḥ

When sambhrama-prīti is very firmly rooted, there is no fear of its being diminished. This state is called *prema*. Distress, calamity and other symptoms which are exhibited in this state are anubhāvas of prema.

Sneha

In Bhakti-rasāmṛta-sindhu (3.2.84), sneha is defined as follows:

sāndras citta-dravam kurvan premā sneha itīryyate kṣaṇikasyāpi neha syād visleṣasya sahiṣṇutā

When prema is intensified and melts the heart it is called sneha. In sneha one cannot tolerate separation even for a moment.

Rāga

In Bhakti-rasāmṛta-sindhu (3.2.87), rāga is defined as follows:

snehaḥ sa rāgo yena syāt sukham duḥkham api sphuṭam tat sambandha-lave 'py atra prītiḥ prāṇa vyayair api That sneha by which even distress appears like happiness due to slight contact with Śrī Kṛṣṇa and by which a devotee is prepared to give up his life to please Śrī Kṛṣṇa is called rāga.

In his commentary to this verse Śrīla Jīva Gosvāmī explains the meaning of the words tat sambandha lave 'pi—by even a slight contact with Śrī Kṛṣṇa. This means either direct meeting with Śrī Kṛṣṇa (kṛṣṇa-sākṣātkāra), an appearance identical to Him (tat-tulya-sphuraṇa), or the attainment of His mercy. By any of these, even unbearable distress appears like happiness. Furthermore, he says that in the absence of such contact with Śrī Kṛṣṇa, even happiness appears like great distress.

Prema, Sneha, and Rāga manifest in different Devotees

Previously it was said that the servants are of four kinds: adhikṛta, āśrita, pāriṣada, and anuga. In the adhikṛta and āśrita-bhaktas, the sthāyībhāva manifests up to the stage of prema. In the pāriṣada-bhaktas the sthāyībhāva may attain to the stage of sneha. In Parīkṣit, Dāruka, and Uddhava it manifests up to the stage of rāga. In the vrajānugas, of which Raktaka is the chief, and in Pradyumna also, prema, sneha, and rāga are observed. (Pradyumna is classified as a lālya-bhakta described ahead under the heading of gaurava-prīta-rasa.) Rāga is found in the ordinary anugas, but when rāga manifests in the vrajānugas it is mixed with a small portion of praṇaya and therefore displays symptoms of sakhya-bhāva.

Meeting and Separation

In prīta-bhakti-rasa there are two conditions: (1) ayoga (separation) and (2) yoga (meeting).

Ayoga

The absence of Kṛṣṇa's association is called ayoga. In this condition all devotees experience various symptoms or anubhāvas such as deep absorption of the mind in Śrī Kṛṣṇa, searching out His qualities, and thinking of some means by which He may be obtained. Ayoga is further divided into two parts: (1) utkanṭhit-

va—anxious longing, and (2) viyoga—separation. The desire to see Śrī Kṛṣṇa for the first time is called utkaṇṭhitva or anxious longing. When there is separation from Kṛṣṇa after having already attained His association, it is called viyoga.

In viyoga there are ten conditions: (1) anga-tāpa (fever or burning of the limbs), (2) kṛśatā (emaciation), (3) jāgaraṇa (sleeplessness), (4) ālambana-śūnyatā (absence of support or shelter for the mind), (5) adhṛti (absence of fortitude or absence of attachment for all objects), (6) jaḍatā (inertness), (7) vyādhi (disease), (8) unmāda (madness), (9) mūrcchā (fainting), and (10) mṛti (death).

Yoga

To be united with Kṛṣṇa is called yoga. Yoga is of three types: (1) siddhi—perfection, (2) tuṣṭi—satisfaction, and (3) sthiti—residence. After utkaṇṭhitva when one meets Kṛṣṇa for the first time, it is called siddhi or perfection. When one is reunited with Kṛṣṇa after separation (viyoga), it is called tuṣṭi or satisfaction. To live together with Śrī Kṛṣṇa on a steady basis is called sthiti (residence).

Gaurava-prīta-rasa

After discussing sambhrama-prīta-rasa we will now describe gaurava-prīta-rasa. Gaurava-prīta-rasa is described as follows in Bhakti-rasāmṛta-sindhu (3.2.144):

lālyābhimāninām kṛṣṇe syāt prītir gauravottarā sā vibhāvādibhiḥ puṣṭā gaurava-prītir ucyate

Prīti or affection for Kṛṣṇa which is found in the sons of Kṛṣṇa, who cherish the conception of being brought up by Him, or those who consider themselves as younger brothers and so on is called gauravottarā-prīti (affection characterised by the reverence one has toward an elder). When this type of prīti (or in other words, kṛṣṇa-rati) is nourished by the corresponding elements of vibhāva, anubhāva, sāttvika-bhāva and vyabhicārī-bhāva, it is called gaurava-prīta-rasa.

Vibhāva

Vișayālambana of Gaurava-prīta-rasa

The *viṣayālambana* of *gaurava-prīta-rasa* is Śrī Kṛṣṇa who is endowed with the qualities of being the supreme guru, protector and maintainer, and possessing great fame, intelligence and strength.

Aśrayālambana of Gaurava-prīta-rasa

The āsrayālambana of gaurava-prīta-rasa are the lālya-bhaktas (those who are reared, nourished, or cared for by Kṛṣṇa). Those who cherish the conception of being juniors and those who consider themselves as sons are both known as lālya-bhaktas. Sāraṇa, Gada, and Subhadra are principle among those who consider themselves as juniors. Pradyumna, Cārudeṣṇa, Sāmba and other yadu-kumāras (princes of the Yadu dynasty) consider themselves as sons. Śrī Pradyumna, the son of Rukmiṇī, is the chief among all the lālya-bhaktas.

The devotees of both kinds—namely, sambhrama-prīta-bhaktas and gaurava-prīta-bhaktas—always serve Kṛṣṇa with a reverential or respectful attitude. In the servants at Dvārakā, aiśvarya-jñāna or knowledge of the Lord's majesty is predominant. In the lāya-bhaktas, sambandha-jñāna or knowledge of one's relation-ship with Kṛṣṇa is predominant. The vrajānugas never consider Śrī Kṛṣṇa to be the Parameśvara or supreme controller. They are devoid of aiśvarya-jñāna. They consider Kṛṣṇa to be the son of the King of the cowherds (Goparāja-nandana). Nonetheless, they are aware of Śrī Kṛṣṇa's opulence and power at having obtained victory over Indra. (They do not consider this power to be due to His being the Parameśvara, rather they consider it to be simply some extraordinary ability.)

Uddipana

Śrī Kṛṣṇa's parental affection, His mild smiling and glances are the *uddīpanas* of *gaurava-prīta-rasa*.

Anubhāva

To sit on a lower seat in Kṛṣṇa's presence, to follow the directions of the guru or elders, to accept responsibilities given by Kṛṣṇa, and to give up self-willed behaviour are the anubhāvas of gaurava-prīta-rasa. There are other anubhāvas which the lālya-bhaktas share in common with other dāsya-bhaktas. These include offering praṇāma, frequently remaining silent, shyness, modesty, following the orders of Kṛṣṇa even to the extent of giving up one's life, keeping one's head lowered, steadiness, refraining from laughing or coughing in Kṛṣṇa's presence, and desisting from talks of Kṛṣṇa's confidential pastimes.

Śrīla Jīva Gosvāmī comments that there is no possibility whatsoever of the (siddha) lālya-bhaktas discussing Kṛṣṇa's confidential pastimes. This restriction has been mentioned only for the sake of present day sādhakas who have adopted the mood of the lālya-bhaktas.

Sāttvika-bhāva

All eight sāttvika-bhāvas described previously are found in gaurava-prīta-rasa.

Vyabhicārī-bhāva

All the *vyabhicārī-bhāvas* which were described above in regards to *sambhrama-prīta-rasa* also apply here.

Sthāyībhāva

In Bhakti-rasāmṛta-sindhu (3.2.166-167), the sthāyībhāva of gaurava-prīta-rasa has been described as follows:

deha sambandhitāmānād gurudhīr atra gauravam tanmayī lālake prītir gaurava prītir ucyate sthāyi bhāvo 'tra sā caiṣām āmūlāt svayam ucchritā kañcid viśeṣam āpannā premeti sneha ity api rāga ity ucyate cātra gaurava prītir eva sā The veneration that arises toward an elder due to bodily relationship is called *gaurava*. In *gaurava* one has the conception of belonging to someone and one thinks, "He is my parent, elder or maintainer." *Prīti* or affection toward Kṛṣṇa which is characterized by this type of veneration is called *gaurava-prīti*. This *gaurava-prīti*, manifesting itself in the heart of the devotee and then pervading his heart, is the *sthāyībhāva* of *gaurava-prīta-raṣa*. When *gaurava-prīti* is augmented and attains a particular state, it is called *prema*. When *prema* is further augmented it attains the state of *sneha*, and when *sneha* is enhanced it attains the state of *rāga*.

The conditions known as *ayoga* and *yoga* and their various subdivisions described previously are found in *gaurava-prīta-rasa*, *sakhya*, and *vātsalya-rasa* also.

Third Wave—Preyo-bhakti-rasa Friendship

(20) Sakhya-Rasa

atha sakhya rase vidagdho buddhimān suvešaḥ sukhītyādi gunaḥ śrī kṛṣṇo viṣayālambanaḥ. āśrayālambanāḥ sakhāyaś catur vidhāḥ. suhṛdaḥ sakhāyaḥ priya-sakhāyaḥ priyanarma-sakhāyaś ca. ye kṛṣṇasya vayasādhikāste suhṛdaḥ kiñcid vātsalyavantaḥ. te subhadra maṇḍalībhadra balabhadrādayaḥ. ye kiñcid vayasā nyūnāste kiñcid dāsya miśrāḥ sakhāyaḥ. te viśāla-vṛṣabha deva-prasthādayaḥ. ye vayasā tulyāste priya-sakhāyaḥ śrīdāma sudāma vasudāmādayaḥ. ye tu preyasī rahasya-sahāyāḥ śṛṅgāra bhāva spṛhāste priyanarma-sakhāyaḥ subala madhumaṅgalārjunādayaḥ.

śrī kṛṣṇasya kaumāra-paugaṇḍa kaiśorān vayāmsi śṛṅga veṇu dala vādyādayaś ca uddīpana vibhāvāḥ. tatra pramāṇam— "kaumāram pañcamāb-dāntam paugaṇḍam daśamāvadhi. kaiśoramāpañca-daśam yauvanantu tataḥ param." aṣṭa māsādhika daśa varṣa paryantam śrī kṛṣṇasya vraje prakaṭa vihāraḥ. ataeva śrī kṛṣṇasyālpa kālata eva vayo-vṛddhyā māsa-catuṣṭayādhika vatsara-traya paryantam kaumāram.

tataḥ param aṣṭa māsādhika ṣaḍ varṣa paryantam paugaṇḍam. tataḥ param aṣṭa māsādhika daśa varṣa paryanta kaiśoram. tataḥ param api sarva-kālam vāpya kaiśoram eva. daśa varṣam śeṣa kaiśoram. tatraiva sadā sthitiḥ. evam saptame varṣe vaiśākhe māsi kaiśorārambhaḥ. ataeva prasiddhaḥ paugaṇḍa madhye preyasībhiḥ saha vihāraḥ. tāsām api tathābhūtatvād iti prasaṅgāt likhitam.

sakhye bāhu-yuddha khelā eka sayyā sayanādayo 'nubhāvāḥ. asru pulakādayaḥ sarve eva sāttvikāḥ. harṣa garvādayaḥ sañcāriṇaḥ sāmya dṛṣṭyā niḥsambhramatāmayaḥ viśvāsa viśeṣaḥ sakhya ratiḥ sthāyī bhāvaḥ. atha praṇayaḥ premā sneho rāgaḥ sakhyena saha pañca vidhaḥ syāt. anyatra arjuna bhīmasena srīdāma-viprādyāḥ sakhāyaḥ. tatrāpi viyoge dasa dasāḥ pūrvat jñātavyāḥ. iti sakhya rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In Bhakti-rasāmṛta-sindhu (3.3.1), sakhya-rasa is described as follows:

sthāyībhāvo vibhāvādyaiḥ sakhyam ātmocitair iha nītas citte satām puṣṭim rasaḥ preyān udīryyate

When sakhya-rati sthāyībhāva is nourished within the heart of devotees by combination with the appropriate vibhāvas, anubhāvas, sāttvika-bhāvas, and vyabhicārī-bhāvas, it is called preyobhakti-rasa or sakhya-bhakti-rasa.

Vibhāva

Vișayālambana

As described earlier in regard to prīta-bhakti-rasa, Śrī Kṛṣṇa is the viṣayālambana, sometimes in a two-handed form and sometimes in a four-handed form. The qualities He displays as the viṣayālambana of preyo-bhakti-rasa are described as follows: He is beautifully dressed (suvesa), He possesses all divine characteristics in the features and markings of His body (sarva-satlakṣaṇānvita), He is extremely powerful (baliṣṭha), He is adept in many different languages (vividhādbhuta-bhāṣānvita), His speech is very pleasing to the ears and filled with sweetness and rasa (vāvadūka), He is learned in all branches of knowledge and expert in adopting appropriate behaviour (supandita), He is sagacious and His intelligence is very subtle (buddhimāna), He is quick-witted and thus able to invent newer and newer meanings on the spur of the moment (vipula-pratibhānvita), He is expert, being able to quickly accomplish very difficult tasks (dakṣa), He is merciful and thus unable to tolerate the distress of others (karuṇa), He is the best of heroes (vīra-sekhara), He is expert in the sixty four arts and in amorous sportive pastimes (vidagdha-rasika), He forgives the offences of others (kṣamāsīla), He is the object of everyone's affection (raktaloka), He is possessed of great opulence (samṛddhimān), He always enjoys happiness and is never touched by even a trace of distress (sukhī), and He is superior to all (varīyān).

Āśrayālambana

The sakhās (friends) of Śrī Kṛṣṇa, who have a strong sense of mamatā (possessiveness) toward Him, who are possessed of deep faith, who are firmly fixed on Śrī Kṛṣṇa, who benefit others by their behavior, and who are deeply absorbed in serving Kṛṣṇa in the mood of a friend are the āśrayālambana. They have been further described in Bhakti-rasāmṛta-sindhu (3.3.8) as follows:

rūpa veṣa guṇadyais tu samāḥ samyag ayantritāḥ viśrambha sambhṛtātmāno vayasyās tasya kīrttitāḥ

Those who are identical to Śrī Kṛṣṇa in terms of form, qualities and dress, who are completely devoid of the constraints that are found in the servants, and who are possessed of deep faith in Kṛṣṇa imbued with intimacy are known as *vayasyas* (friends).

The vayasyas of Kṛṣṇa are of two types: (1) pura-sambandhi—those residing in the city and (2) vraja-sambandhi—those residing in Vraja. The sakhās residing in the city include Arjuna, Bhīmasena, Draupadī, Śrīdāma brāhmaṇa (Sudāmā-vipra), and others. Of these, Arjuna is considered to be the best. The vraja-vayasyas are described as follows in Bhakti-rasāmṛta-sindhu (3.3.16):

kṣaṇādarśanato dīnāḥ sadā saha-vihāriṇaḥ tad-ekajīvitāḥ proktā vayasyā vrajavāsinaḥ ataḥ sarva vayasyeṣu pradhānatvaṁ bhajanty amī

Those who become perturbed when Kṛṣṇa leaves their sight for even a moment, who always play with Kṛṣṇa, and who hold Kṛṣṇa as dear as life are the Vrajavāsī vayasyas. For these reasons they are foremost among all the friends of Kṛṣṇa.

The vayasyas of Śrī Kṛṣṇa in Gokula are of four types: (1) suhṛda, (2) sakhā, (3) priya-sakhā, and (4) priyanarma-sakhā.

Suhrda

Those whose sakhya is mixed with a scent of vātsalya, who are slightly older than Kṛṣṇa, who bear a staff and other weapons and who always protect Śrī Kṛṣṇa from the demons are called suhṛṭ-sakhās. These include Subhadra, Maṇḍalībhadra, Bhadravard-dhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Vīrabhadra, Mahāguṇa, Vijaya, and Balabhadra. Of these, Maṇḍalībhadra and Balabhadra are the best.

Sakhā

Those who are slightly younger than Śrī Kṛṣṇa, whose sakhya is mixed with a scent of dāsya and who are exclusively attached to the happiness of rendering service to Kṛṣṇa are called sakhās. These include Viśāla, Vṛṣabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibandha, and Karandhama. Of these, Devaprastha is the best.

Priya-sakhā

Those who are the same age as Kṛṣṇa and who take exclusive shelter of the attitude of sakhya are called priya-sakhās. These include Śrīdāma, Sudāma, Dāma, Vasudāma, Kinkiṇī, Stoka-kṛṣṇa, Amśu, Bhadrasena, Vilāsī, Puṇḍarīka, Viṭaṅka, and Kalaviṅka. They always give pleasure to Kṛṣṇa by various types of games and by wrestling, stick fighting and other types of amusement. Of these, Śrīdāma is the best.

In his commentary to *Bhakti-rasāmṛta-sindhu* (3.3.36-38), Śrīla Jīva Gosvāmī has said that although the friends known as Dāma, Sudāma, Vasudāma, and Kinkiṇī are known as *priya-sakhās*, they may also be counted as *priyanarma-sakhās* because they personify Kṛṣṇa's heart and pervade His entire being. In order to establish this he quotes the following verse from the *Gautamīya-tantra* (15.38):

dāma vasudāma sudāma kiṅkiṇīn (pūjayed) gandha-puṣpakaiḥ antaḥkaraṇa rūpāste kṛṣṇasya parikīrttitāḥ ātmābhedena te pūjyā yathā kṛṣṇas tathaiva te The purport of this statement is that because Dāma, Vasudāma, Sudāma, and Kinkiņī personify Kṛṣṇa's heart, they are described to be as worshipful as Śrī Kṛṣṇa Himself. Therefore in the ceremony known as āvaraṇa-pūjā, a particular method of worship described in Hari-bhakti-vilāsa (7.360-376) and referred to in the above verse from the Gautamīya-tantra, these four personalities are offered the first worship with scented flowers and sandalwood.

Priyanarma-sakhās

The priyanarma-sakhās are superior in every way to the three other types of sakhās. They are engaged in extremely confidential services and are possessed of a very special bhāva (sakhī-bhāva). In other words they perform confidential services for the preyasīs or lovers of Śrī Kṛṣṇa, they assist Kṛṣṇa in meeting with the preyasīs and they desire to give pleasure to them. These include Subala, Arjuna, Gandharva, Vasanta, Ujjvala and Madhumangala. Of these, Subala and Ujjvala are the best.

The above four types of sakhās are of three types: (1) nityapriyā—nitya-siddha, (2) suracara—those who were previously devatās and who attained to the position of Kṛṣṇa's friends through the performance of sādhana, and (3) sādhana-siddha. Although the suracaras also attained perfection through sādhana, they are classified separately in order to distinguish them from the general sādhana-siddhas.

Uddipana

Kṛṣṇa's age and beauty, His horn, flutes (veṇu and vaṁsī), conch, and other musical instruments made out leaves, His joking behavior and heroism, His beloved associates, and His imitation of the behavior of kings, devatās, and incarnations of the Lord are the uddīpanas of preyo-bhakti-rasa.

Vayasa

Of the various uddīpanas mentioned above, Kṛṣṇa's age or vayasa will now be described. Kṛṣṇa's age is of three types: kaumāra (childhood), paugaṇḍa (boyhood), and kaisora (early

youth). Kaumāra is up to the age of five, paugaṇḍa is up to the age of ten, and kaiśora is up to the age of fifteen years. After that comes yauvana (mature youth). This is the ordinary rule, but it is well known that Śrī Kṛṣṇa enacted His pastimes in Vraja up to the age of ten years and eight months. Therefore in regard to Śrī Kṛṣṇa, maturity takes place even at a very young age.

For Him kaumāra is up to three years and four months, paugaņda is up to six years and eight months, and kaisora is up to ten years and eight months. Thereafter, Kṛṣṇa always remains in the condition of kaisora. In Vraja Kṛṣṇa enters the final stage of early youth (seṣa-kaisora) at the age of ten, and from then on He always remains in that condition. Kṛṣṇa's kaisora begins in the month of Vaisākha (April-May, the second month of the Indian calendar) of His seventh year. Therefore, His pastimes with the gopīs are celebrated even in the stage of paugaṇḍa. The conditions of kaumāra, paugaṇḍa, and kaisora in the gopīs follow the exact same pattern. Kṛṣṇa's various ages have been discussed here with reference to the topic of uddīpana-vibhāva.

Anubhāva

Sādhāraņa-anubhāva

The sādhāraṇa or common anubhāvas of sakhya-rasa are wrestling, playing with a ball, gambling, riding on each others' shoulders, pleasing Kṛṣṇa by stick-fighting, laying down or sitting with Kṛṣṇa on a bed, sitting place or swing, joking in a most striking and charming manner, water sports, and upon meeting with Kṛṣṇa, dancing, singing and the other symptoms previously described. These are known as sādhāraṇa-anubhāvas because they are common to all four kinds of friends. The anubhāvas that are unique to each division of friends will now be described.

Asādhāraņa-anubhāvas of the Suhṛt-sakhās

To give instructions as to what is to be done and what is not to be done, to engage Kṛṣṇa in beneficial activities, and to take the lead in almost all activities are the *anubhāvas* that are unique to the *suhrt-sakhās*.

Asādhāraņa-anubhāvas of the Sakhās

To place tāmbula in Kṛṣṇa's mouth, to draw tilaka marks, to anoint Kṛṣṇa with sandalwood, and to draw pictures on His face are the anubhāvas that are unique to the sakhās.

Asādhāraņa-anubhāvas of the Priya-sakhās

To defeat Kṛṣṇa in battle, to pull Kṛṣṇa by taking hold of His clothes, to steal flowers from Kṛṣṇa's hands, to have oneself dressed and decorated by Kṛṣṇa, and to engage in hand to hand battle with Kṛṣṇa are the anubhāvas that are unique to the priyasakhās.

Asādhāraņa-anubhāvas of the Priyanarma-sakhās

The priyanarma-sakhās deliver messages to the Vraja kisorīs. They approve of their love for Kṛṣṇa. When the Vraja kisorīs quarrel with Kṛṣṇa they take Kṛṣṇa's side, and when they are absent they are expert in supporting the side of the yūthesvarī of whom they have taken shelter. They also whisper secret messages in Kṛṣṇa's ear. These are the anubhāvas that are unique to the priyanarma-sakhās.

Sāttvika-bhāva

All eight sāttvika-bhāvas such as tears, trembling, and hairs standing on end are present in sakhya-rasa.

Vyabhicārī-bhāva

In sakhya-rasa all vyabhicārī-bhāvas are found except for fierceness, fear, and laziness. In separation from Kṛṣṇa, all vyabhicārī-bhāvas are found except for intoxication, jubilation, pride, sleep, and fortitude, and in meeting all are found except for death, fatigue, disease, hysteric convulsions and wretchedness.

Sthāyībhāva

"We are equals." When one's rati for Kṛṣṇa is possessed of this attitude and is therefore devoid of the constraints arising from a reverential outlook, and when it is possessed of viśrambha or very deep faith imbued with intimacy, it is called sakhya-rati. This sakhya-rati is the sthāyībhāva of sakhya-rasa. When sakhya-rati is augmented it attains to the stages of praṇaya, prema, sneha, and rāga. Thus there are five stages including sakhya-rati. Prema, sneha, and rāga have been defined already under the heading of dāsya-rasa. Praṇaya will now be defined.

Pranaya

In Bhakti-rasāmṛta-sindhu (3.3.108), praṇaya is defined as follows:

prāptāyām sambhramādīnām yogyatāyām api sphuṭam tad gandhenāpy asamspṛṣṭā ratiḥ praṇaya ucyate

When there is a very distinct presence of elements which would invoke a reverential attitude and yet one's *rati* is not even slightly influenced by such feelings, it is known as *praṇaya*.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāsya-rasa*, are also found in *sakhya-rasa*.

Fourth Wave—Vātsalya-bhakti-rasa Parental Affection

(21) Vātsalya-rasa

atha vātsalya rase komalāngo vinayī sarva lakṣaṇa yukta ityādi guṇaḥ śrī kṛṣṇo viṣayālambanaḥ. śrī kṛṣṇe anugrāhya bhāvavantaḥ pitrādayo gurujanā atra vraje vrajeśvarī vrajarāja-rohiṇy upananda tat-patny ādayaḥ. anyatra devakī kuntī vasudevādayaś ca āśrayālambanāḥ.

smita jalpita bālya ceṣṭādaya uddīpana vibhāvāḥ. mastakāghrāṇāśīrvāda-lālana-pālanādayo 'nubhāvāḥ. sāttvikāḥ stambha-svedādayaḥ sarva eva stana-sravaṇam iti nava saṅkhyāḥ. harṣa śaṅkādyā vyabhicāriṇaḥ. vātsalya ratiḥ sthāyī bhāvaḥ. prema sneha rāgāś cātra bhavanti. atrāpi viyoge pūrvavat daśa daśāḥ. iti vātsalya rasaḥ.

Śrī Bindu-vikāśinī-vṛtti

In Bhakti-rasāmṛta-sindhu (3.4.1), vātsalya-rasa is described as follows:

vibhāvadyais tu vātsalyam sthāyī puṣṭim upāgataḥ eṣa vatsalanāmātra prokto bhakti raso budhaiḥ

When vātsalya-rati sthāyībhāva is nourished by its corresponding elements of vibhāva and so on, it is called vātsalya-bhakti-rasa by the learned.

Vibhāva

Vișayālambana

Śrī Kṛṣṇa is the viṣayālambana of vātsalya-bhakti-rasa. He is endowed with the following qualities. His limbs are very soft (komalānga), they are of a darkish complexion (syāmānga), His beauty gives great happiness to the eyes (rucira), He possesses all

divine characteristics in the features and markings of His body (sarva-sat-lakṣaṇānvita), He is mild (mṛdu), His speech is very pleasing even when addressing offenders (priya-vāk), He is simple (sarala), He is shy when praised by others (hrīmāna), He is devoid of pride (vinayī), He offers respect to His teachers, brāhmaṇas, and elders (mānya-mānakṛt), and He is charitable (dātā).

Āśrayālambana

Kṛṣṇa's mother, father and other elders who have a strong sense of mamatā or possessiveness in relationship to Him, who give instructions to Him and nurture Him, and who desire to bestow their favor upon Him (who regard Śrī Kṛṣṇa as the object of their mercy) are the āśrayālambana of vātsalya-rasa. In Vraja these include Vrajarāja Śrī Nanda Mahārāja, Vrajeśvarī Śrī Yaśodā, Rohiṇī-maiyā, Upānanda and his wife Tuṅgī, the other elder and younger brothers of Nanda Bābā and their wives, and the gopīs whose sons were stolen by Brahmā. In Mathurā or Dvārakā, Kṛṣṇa's elders in parental affection include Vasudeva, Devakī and her co-wives, Kuntī, Sāndīpani Muni and others. Of all these, Śrī Yaśodā is the best.

Uddipana

Kṛṣṇa's age (kaumāra, paugaṇḍa, and kaiśora), beauty, dress, childhood restlessness, sweet words, mild smiling, and childhood pastimes are the uddīpanas of vātsalya-rasa.

Anubhāva

Smelling Kṛṣṇa's head, cleansing His limbs with the hands, offering blessings, giving orders, looking after Kṛṣṇa in various ways (such as bathing), offering protection, giving beneficial instructions, and other such activities are the *anubhāvas* of *vāt-salya-rasa*.

Sättvika-bhāva

In addition to the eight usual sāttvika-bhāvas, there is one more item which is unique to vātsalya-rasa and that is flowing of milk from the breast. Thus in all there are nine sāttvika-bhāvas in this rasa.

Vyabhicārī-bhāva

The twenty-four *vyabhicārī-bhāvas* which were listed for dāsya-rasa are also found in *vātsalya-rasa*. In addition to these, apasmāra or hysteric convulsions are also found in this rasa

Sthāyībhāva

The rati of a person who nurtures feelings of anukampa or a desire to favor and support a person who is worthy of and in need of support and which is devoid of reverence is called vātsalyarati. This vātsalyarati is the sthāyībhāva of this rasa. When vātsalyarati increases, it attains successively the stages of prema, sneha, and rāga.

The conditions known as *ayoga* and *yoga*, as well as the ten conditions of *viyoga* described previously in regard to *dāsya-rasa*, are also found in *vātsalya-rasa*.

(22) Mixtures of Bhāvas

atha bhāva-miśraṇam. śrī baladevādīnām sakhyam vātsalyam dāsyañ ca. mukharā prabhṛtīnām vātsalyam sakhyañ ca. yudhiṣṭhirasya vātsalyam sakhyañ ca. bhīmasya sakhyam vātsalyañ ca. arjunasya sakhyam dāsyañ ca. nakula sahadevayor dāsyam sakhyañ ca. uddhavasya dāsyam sakhyañ ca. akrūrograsenādīnām dāsyam vātsalyañ ca. aniruddhādīnām dāsyam sakhyañ ca.

Śrī Bindu-vikāśinī-vṛtti

In some devotees there is a mixture of the three rasas of dāsya, sakhya, and vātsalya. In those devotees one of these rasas will be dominant and the others will be subordinate. The sakhya-rasa of Śrī Baladeva is mixed with vātsalya and dāsya. The vātsalya-rasa of Mukharā and other elderly gopīs is mixed with sakhya. The vātsalya-rasa of Yudhiṣṭhira is mixed with dāsya and sakhya. The sakhya-rasa of Bhīmasena is mixed with vātsalya. The sakhya-rasa of Arjuna is mixed with dāsya. The dāsya-rasa of Nakula and Sahadeva is mixed with sakhya. The dāsya of Śrī Uddhava, Rudra, and Garuḍa is mixed with sakhya. The dāsya of Aniruddha is mixed with sakhya.

Fifth Wave-Madhura-bhakti-rasa Conjugal love

(23) Madhura or Śrngāra-Rasa

atha madhura rase rūpa-mādhurya līlā-mādhurya prema-mādhurya sindhuḥ śrī kṛṣṇo viṣayālambanah. preyasī-ganah āśrayālambanaḥ. muralī-rava vasanta kokila-nāda nava-megha mayūra-kanthādi daršanādyāh uddīpana vibhāvāh. katāksa hāsyādayo 'nubhāvāh. sarva eva sāttvikāh sudīpta paryantāh. nirvedādyāh sarve ālasyaugrya-rahitāh sañcāriņah. priyatā-ratih sthāyī bhāvaḥ. prema sneha rāgādyāḥ śrīlojjvala nīlamany uktāḥ sarva eva bhavanti. iti madhura rasah. evam pañca mukhya rasāh samāptāh.

Śrī Bindu-vikāśinī-vrtti

In Bhakti-rasāmṛta-sindhu (3.5.1), madhura-bhakti-rasa is described as follows:

ātmocitair vibhāvādyaiḥ puṣṭim nītā satām hṛdi madhurākhyo bhaved bhakti raso 'sau madhurā ratiḥ

When madhura-rati is nourished in the hearts of pure devotees (whose hearts have been touched by kāntā-rati in relationship to Śrī Kṛṣṇa) by combination with its corresponding elements of vibhāva and so on, it is called madhura-bhakti-rasa.

Vibhāva

Visayālambana

Śrī Kṛṣṇa who is an ocean of the qualities of rūpa-mādhurya (uniquely sweet form), veņu-mādhurya (uniquely sweet flute), līlā-mādhurya (uniquely sweet pastimes), and prema-mādhurya (uniquely sweet prema of His devotees) is the viṣayālambana of madhura-rasa.

Āśrayālambana

The preyasi-vṛnda or gopa-ramaṇīs are the āśrayālambana of this rasa. Of all the preyasīs, Śrīmatī Rādhikā is the best.

Uddipana

The sound of Kṛṣṇa's flute (muralī), the season of spring (vasanta), the call of the cuckoo, seeing a peacock's neck and other things are the uddīpanas of this rasa.

Anubhāva

Sidelong glances and mild smiling and laughter are the anubhāvas of madhura-rasa.

Sāttvika-bhāva

All eight sāttvika-bhāvas such as becoming stunned are present in madhura-rasa. They manifest up to the intensity known as suddīpta (found only in the condition of mahābhāva, when all eight sāttvika-bhāvas manifest simultaneously and to the uttermost limit of radiance).

Vyabhicārī-bhāva

All vyabhicārī-bhāvas are present in madhura-rasa with the exception of ālasya (laziness) and ugratā (fierceness).

Sthāyībhāva

The rati which is found in the deer-eyed ramaṇīs, and which is the original cause of the eight types of sambhoga, such as remembering, seeing, and so on, exchanged between Kṛṣṇa and them, is known as priyatā-rati. This priyatā-rati is the sthāyī-bhāva of madhura-rasa. All stages mentioned in the book Śrī Ujjvala-nīlamaṇi such as prema, sneha, māna, praṇaya, rāga, anurāga, bhāva, mahābhāva, modana and mādana are found in this rasa.

Meeting and Separation

In madhura-bhakti-rasa meeting and separation are defined differently than in dāsya, sakhya, and vātsalya. Madhura-bhaktirasa is of two kinds: (1) vipralambha—separation, and (2) sambhoga-meeting.

Vipralambha

Learned scholars have described vipralambha to be of many varieties, chief of which are pūrva-rāga, māna, and pravāsa.

Pūrva-rāga

The bhāva or mutual feeling of attachment that exists between the lover and beloved prior to their meeting is called pūrva-rāga. The pūrva-rāga experienced by the gopīs (kāntā) is itself bhaktirasa, whereas the pūrva-rāga experienced by Śrī Kṛṣṇa (kānta) is an uddīpana for bhakti-rasa.

Mãna

In *madhura-bhakti-rasa*, *māna* or jealous anger is famous.

Pravāsa

Separation due to living at a distant place is called pravāsa.

Sambhoga

When the lover and beloved meet, the enjoyment which they experience is called sambhoga.

This completes the summary description of the five principal rasas.

Comment

The rasa described in Śrīmad-Bhāgavatam and in the literature of the Gosvāmīs is completely pure, nonmaterialistic (aprākṛta), and transcendental (cinmaya). It is entirely beyond the reach of the mental speculative powers of the baddha-jīvas and difficult to attain. The baddha-jīva is compelled to think about gross matter or to conceive of the nonmaterial devoid of all attributes (nirviśeṣa-bhāva). When due to great fortune one is blessed by the mercy of Bhagavān or His devotees, and by adopting the appropriate method, he performs sādhana and bhajana, his anarthas are dispelled, and his heart becomes situated in pure consciousness, then the nitya-siddha-bhāva of the Lord's eternal associates manifests in the form of śuddha-sattva. His rati which is of a general nature is gradually transformed into the sthāyī-bhāva, and when it then combines with vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva, the jīva tastes śuddha-bhakti-rasa. While analyzing rasa-tattva in Śrī Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī has defined the word rasa in the following manner (2.5.132):

vyatīty bhāvanāvartma yas camatkāra bhāra bhūḥ hṛdi sattvojjvale vāḍhaṁ svadate sa raso mattaḥ

That which has an extraordinary taste and is experienced only in the heart which is illuminated by śuddha-sattva or the appearance of the sthāyībhāva is called rasa. The experience of rasa is far more intense than that of rati and for this reason when rasa is experienced, it bypasses the individual perception of vibhāva, vyabhicārī-bhāva and so on.

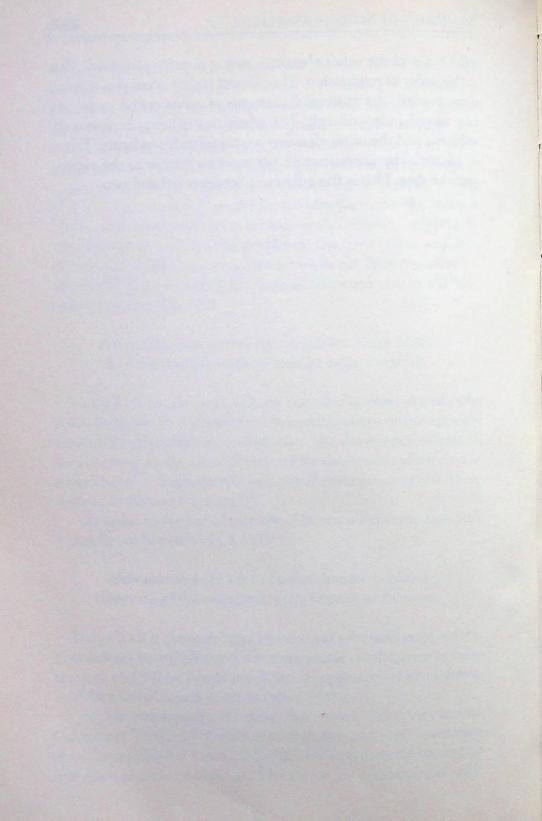
In order to further clarify the difference between rasa and bhāva he further states (2.5.133):

bhāvanāyāḥ pade yas tu budhenānanya-budhinā bhāvyate gāḍha samskārais citte bhāvaḥ sa kathyate

That which is contemplated by means of profound impressions (samskāras) by enlightened devotees whose intelligence is fully resolute and whose hearts are fit for the perception of vibhāva, vyabhicārī-bhāva, and so on, is called bhāva.

In his commentary on these two verses, Śrīla Viśvanātha Cakravartī Ṭhākura has explained that first with the assistance of vibhāva (ālambana and uddīpana), bhāva is directly awakened and then attains its svarūpa. Thereafter, by combination with

vibhāva and the other elements, rasa is directly perceived. This is the order of progression. The purport is that when rasa is being experienced, the individual elements of vibhāva and so on, are not tasted independently. But when rati is being experienced, vibhāva and the other elements are tasted independently. This is so because the experience of rati is not as intense as the experience of rasa. This is the difference between rati and rasa.



Uttara-vibhāga (Northern Division)

Gauṇa-bhakti-rasa-nirūpakaḥ Secondary Divisions of Bhakti-rasa

Śloka 24—Overview of Gauna-rasa

First Wave—Hāsya-bhakti-rasa Laughter

Second Wave—Adbhuta-bhakti-rasa Astonishment

Third Wave—Vīra-bhakti-rasa Heroism

Fourth Wave—Karuṇa-bhakti-rasa Compassion

Fifth Wave—Raudra-bhakti-rasa Anger

Sixth Wave—Bhayānaka-bhakti-rasa Fear

Seventh Wave—Vibhatsa-bhakti-rasa Disgust

Eighth Wave—Rasānām-maitrī-vaira-sthiti Compatible and Incompatible Rasas

Śloka 25-26

Ninth Wave—Rasābhāsa Semblance of Rasa

Śloka 27

(24) Overview of Gauna-rasa

atha hāsyādbhuta-vīra-karuṇa-raudra-bhayānaka-vībhatsāḥ sapta gauṇa-bhakti-rasāḥ pañca-vidha bhakteṣv evodayante. ataeva pañca-vidha bhaktā āśrayālambanāḥ. hāsyādīnām ṣaṇṇām rasānām śrī kṛṣṇaś ca śrī kṛṣṇa bhaktāś ca tat sambandhinaś ca viṣayālambanāḥ. vībhatsasya tu ghṛṇāspadāmedhya māmsa śoṇitādayo viṣayāḥ. raudra bhayānakayoḥ śrī kṛṣṇa śatravo 'pi viṣayāḥ.

gaṇḍa-vikāśa netra-visphārādayo yathā sambhavam anubhāvāḥ. sāttvikā api yathā sambhavam dvi-trāḥ. harṣāmaryādyā vyabhicāriṇaḥ. hāso vismaya utsāhaḥ krodha śokau bhayam tathā jugupsā cetyasau bhāva viseṣaḥ saptadhoditaḥ. hāsyādīnāmamī krameṇa sthāyibhāvāḥ. kiñca vīra rase yuddha-dāna-dayādharmeṣu utsāha-vaśāt yuddha-vīraḥ, dāna-vīraḥ, dayā-vīraḥ, dharma-vīra iti caturddhā vīra-rasaḥ. iti sapta gauṇa-rasāḥ. evam militvā dvādaśa rasā bhavanti.

Śrī Bindu-vikāśinī-vṛtti

Hāsya (laughter), adbhuta (astonishment), vīra (heroism), karuṇa (compassion), raudra (anger), bhayānaka (fear), and vībhatsa (disgust)—these seven are known as gauṇa-bhakti-rasa. These gauṇa-rasas are seen to arise in the five types of devotees previously mentioned. Therefore the five types of devotees are the āśrayālambana of these secondary rasas. Śrī Kṛṣṇa, His devotees, and persons related to His devotees are the viṣayālambana of six of these rasas beginning from hāsya (vībhatsa is excluded). Detestable objects, impure meat, blood and so on are the viṣaya of vībhatsa-rasa. The enemies of Śrī Kṛṣṇa may also be the viṣaya of raudra and bhayānaka-rasa.

Blooming of the cheeks, widening of the eyes and many other symptoms are anubhāvas. Two, three or more sāttvika-bhāvas can manifest. Harṣa (jubilation), krodha (anger), and other emotions are vyabhicārī-bhāvas. The sthāyībhāva of hāsya is laughter (hāsa), of adbhuta it is astonishment (vismaya), of vīra it is enthusiasm (utsāha), of karuṇa it is sorrow (śoka), of raudra it is

anger (krodha), of bhayānaka it is fear (bhāya), and of vībhatsa it is disgust (jugupsā or ghṛṇā). In vīra-rasa enthusiasm may be for fighting (yuddha), giving charity (dāna), exhibiting compassion (dayā), and religious principles (dharma). Therefore there are four subdivisions of vīra-rasa: yuddha-vīra, dāna-vīra, dayā-vīra, and dharma-vīra. Thus there are twelve kinds of rasas—five primary (mukhya) and seven secondary (gauṇa).

Comment

The seven gauṇa-rasas will now be analysed one after another. These seven types of gauṇa-bhakti-rasa are based on the seven types of gauṇa-rati. Rati is defined as the essence of the combination of the hlādinī and samvit potencies and thus purely composed of śuddha-sattva. Rati of this type is known as mukhya-rati. Mukhya-rati is of two types: svārthā (self-nourishing), and parārthā (nourishment giving). The term svārthā means that when a devotee situated in one of the five primary relationships with Kṛṣṇa experiences different emotions, those emotions will act on the sthāyībhāva to nourish it in the case of favorable emotions, or to cause unbearable despondency in the case of unfavorable emotions. Because this type of rati nourishes its own sthāyībhāva, it is called svārthā or self-nourishing.

When rati, instead of nourishing its own sthāyībhāva, recedes into the background and nourishes one of the seven secondary emotions, it is called parārthā, nourishment giving. These seven secondary emotions of laughter, and so on are different from svārthā-rati which is purely composed of suddha-sattva. But because they are connected with mukhya-parārthā-rati, the word rati has been used for them. Only when parārthā-rati in one of the five primary dominant emotions recedes into the background and nourishes the seven secondary emotions do they attain to the status of gauṇa-rati. When combined with their corresponding components of vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva, they are transformed into gauṇa-rasa.

First Wave—Hāsya-bhakti-rasa Laughter

When *hāsa-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the devotee's heart, it is transformed into *hāsya-bhakti-rasa*.

Vibhāva

Alambana

(1) Śrī Kṛṣṇa is the object of parārthā-rati or rati which nourishes the secondary emotions. As such He is the ālambana or support of this rasa because His activities give rise to laughter.

(2) Tad-anvayī: A person whose actions are connected to Kṛṣṇa and stimulate laughter may also be the ālambana or support of hāsya-rasa. Śrī Jīva Gosvāmī says that because laughter is merely blossoming or cheerfulness of the heart it has no viṣayālambana. The person toward whom rati is directed is the viṣaya or object. Although laughter may have an object when used in the sense of ridicule or derision, such application of the word hāsa is not acceptable here. Therefore, the word ālambana used above for Śrī Kṛṣṇa and tad-anvayī indicate that they are the support of hāsya-rasa because their amusing speech and activities stimulate laughter in others; not that they are the object of other's laughter in the sense of ridicule. When that laughter is connected to Kṛṣṇa and is nourished by the devotee's rati for Him, it becomes hāsya-rati.

The elderly and especially children are the āśrayālambana of hāsya-rasa. Superior persons may also sometimes be the āśraya.

Uddipana

The statements, dress, and behaviour of Śrī Kṛṣṇa and those who perform some activity connected to Kṛṣṇa (tad-anvayī) are the stimulants for laughter.

Anubhāva

Anubhāvas include vibration of the nose, lips, and cheeks.

Sāttvika-bhāva

Several sāttvika-bhāvas may be possible.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include jubilation, laziness, and concealment of emotions.

Sthāyībhāva

The sthāyībhāva or dominant emotion is hāsa-rati. The cheerfulness of the heart that is experienced upon witnessing unusual alterations of speech, dress, activities and so on is called hāsa or laughter. When laughter arises from speech, dress, and activities which are related to Kṛṣṇa and receives nourishment from any of the primary emotions (mukhya-parārthā-rati) which then recede into the background, it is transformed into hāsa-rati. Hāsa-rati is of six kinds as described below:

(1) Smita

When the teeth are not visible and there is blossoming of the eves and cheeks.

(2) Hasita

When the forepart of the teeth is slightly visible. Smita and hasita are observed in superior persons or jyestha. This term here refers to munis and sakhis.

(3) Vihasita When the teeth are visible and the sound of laughter is heard. (4) Avahasita

When there is flaring of the nostrils and squinting of the eyes. Vihasita and avahasita are observed in intermediate persons or madhyama. This term here refers to the elderly and female messengers (dūtī).

(5) Apahasita

When the eyes well-up with tears and the shoulders shake.

(6) Atihasita

When there is clapping of the hands and throwing up of the hands and feet. Apahasita and atihasita are observed in those who are inferior or kaniṣṭha. This term here refers to children. In particular situations, however, vihasita and the other remaining varieties of hāsa-rati are exhibited even by exalted personalities.

Second Wave—Adbhuta-bhakti-rasa Astonishment

When *vismaya-rati* is nourished by its corresponding elements of *vibhāva* and so on and becomes relishable in the heart of the devotee, it is known as *adbhuta-bhakti-rasa*.

Vibhāva

Vişayālambana

Śrī Kṛṣṇa who performs extraordinary deeds is the *viṣayālam-bana* of *adbhuta-rasa*.

Āśrayālambana

Devotees of all five rasas can be the āśraya of adbhuta-rasa.

Uddīpana

Kṛṣṇa's unique activities are stimulants for this rasa.

Anubhāva

Widening of the eyes and so on.

Sāttvika-bhāva

Becoming stunned, horripilation, and so on.

Vyabhicārī-bhāvas

Vyabhicārī-bhāvas include excitement, jubilation, inertness, and other emotions.

Sthāyībhāva

Vismaya-rati arising from perception of extraordinary deeds, forms, and qualities is the sthāyībhāva or dominant emotion of

adbhuta-bhakti-rasa. The expansion of the heart that takes place upon witnessing extraordinary objects is called *vismaya* or astonishment. When astonishment arises from seeing the uncommon pastimes of Śrī Kṛṣṇa and receives nourishment from one of the primary emotions (*mukhya-parārthā-rati*) which then recedes into the background, it is transformed into *vismaya-rati*. Kṛṣṇa's extraordinary activities may be perceived in two ways: (1) Sākṣāt—directly perceived, and (2) Anumita—inferred. Sākṣāt is further divided into three categories: (1) Dṛṣṭa—seen, (2) Śruta—heard, and (3) Saṅkīrtita—recited.

Third Wave—Vīra-bhakti-rasa Heroism

When utsāha-rati combines with its corresponding elements of vibhāva, anubhāva, and so on and becomes relishable in the devotee's heart, it is called vīra-bhakti-rasa.

Vīra-bhakti-rasa is of four kinds: yuddha-vīra (heroism in fighting), dāna-vīra (heroism in giving charity), dayā-vīra (heroism in compassion), and dharma-vīra (heroism in religious activities). These four types of heroes are the ālambana of vīra-bhaktirasa. Utsāha-rati is found in these four types of devotees either as enthusiasm for fighting, enthusiasm for giving charity, and so on. Each of these will now be considered separately.

Yuddha-Vira—Heroism in Fighting

Vibhāva

Alambana

A friend who is eager to fight for the pleasure of Kṛṣṇa is called yuddha-vīra. In this case either Kṛṣṇa may act as the contesting warrior or another friend may do so at Kṛṣṇa's bidding while He looks on as a spectator.

Uddipana

When a challenger is present and exhibits bragging, slapping the thighs as a gesture of challenge, rivalry, heroism, and wielding of weapons, these symptoms are uddīpanas which stimulate another's fighting spirit.

Anubhāva

When these same symptoms are automatically exhibited without provocation by a challenger, they are anubhāvas. Other anubhāvas include displaying one's valour out of pride in one's virility, roaring like a lion, angry words, fighting postures, enthusiasm to fight although alone, never retreating from battle, and displaying fearlessness before a frightened person.

Sāttvika-bhāva

Tears, trembling, and so on.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include pride, agitation, fortitude, shame, resolve, jubilation, concealment of emotion, indignation, ardent desire, envy, and remembrance.

Sthāyībhāva

Yuddhotsāha-rati or enthusiasm for fighting is the sthāyī-bhāva or dominant emotion of yuddha-vīra-bhakti-rasa. A very firm attachment and urgency to carry out one's aspired for activity of fighting, giving charity and so on, the fruit of which is praised by sādhus, is called utsāha or enthusiasm. In enthusiasm there is no dependence upon time, an absence of patience, and tremendous exertion or diligence. When enthusiasm arises in relationship to Kṛṣṇa and receives nourishment from mukhya-parārthā-rati which recedes into the background, it is transformed into utsāha-rati. A very firm desire to achieve victory in the matter of fighting is known as yuddhotsāha-rati. This is of four types:

(1) Svasaktyā āhārya—one fights by his own power after being provoked by a challenger.

(2) Svašaktyā sahaja—one fights by his own power spontaneously (without inducement).

(3) Sahāyenāhārya—one fights alongside a friend after being coaxed by that friend to accompany him in battle.

(4) Sahāyena sahaja—one is spontaneously eager to fight accompanied by a friend.

In yuddha-vīra-bhakti-rasa only Kṛṣṇa's friends can act as contesting warriors and never Kṛṣṇa's enemies. Because they agitate

the devotees, enemies can be the *ālambana* in raudra-rasa or anger.

Dāna-Vīra-Heroism in Giving Charity

Dāna-vīra is of two types: (1) bahuprada—one who gives great wealth, and (2) upasthita-durāpārtha-tyāgī—one who renounces the offer for wealth that is difficult to obtain. These will be considered separately.

Bahuprada Giver of Great Wealth

Vibhāva

Ālambana

One who is spontaneously willing to give everything including his very self for the pleasure of Kṛṣṇa is called *bahuprada*. He is the *āśraya* of *dāna-vīra-rasa*, whereas the person for whose benefit charity is given, Śrī Kṛṣṇa, is the *viṣaya*.

Uddipana

Seeing a fit recipient for charity.

Anubhāva

Giving more than desired, conversing with a mild smile, steadiness, expertise, fortitude, and so on are the anubhāvas.

Vyabhicārī-bhāva

The *vyabhicārī-bhāvas* include deliberation, ardent desire, and jubilation.

Sthāyībhāva

Dānotsāha-rati is the sthāyībhāva of this rasa. Utsāha has already been defined under yuddha-vīra. A steady and deep enthusiasm to give charity is known as dānotsāha. When enthusiasm to give charity arises in relationship to Kṛṣṇa and is nourished by parārthā-mukhya-rati, it is transformed into dānotsāha rati.

Bahuprada is of two types:

(1) Ābhyudayika (bestowing prosperity)—One who is willing to offer everything to brāhmaṇas and others in order to invoke auspiciousness for Śrī Kṛṣṇa is called ābhyudayika. An example of this is Nanda Mahārāja who gave fabulous wealth to the brāh-

manas at Kṛṣṇa's birth ceremony.

(2) Tat-sampradānaka (handing over completely)—One who is in full knowledge of Kṛṣṇa's glories and who offers all his possessions and even his very self to Him is known as tat-sampradānaka. This type of charity is further divided into two types: (1) prīti-dāna—to give to Kṛṣṇa as a relative, and (2) pūjā-dāna—to give alms to the Lord in the form of a brāhmaṇa. Prīti-dāna was exhibited by Mahārāja Yudhiṣṭhira at the rājasūya yajña. Pūjā-dāna was exhibited by Bali Mahārāja who gave charity to Vāmanadeva in the form of a brāhmaṇa.

Upasthita-durāpārtha-tyāgī A Renouncer of Rare Wealth

Vibhāva

Alambana

One who refuses even the five types of liberation offered by the Lord is called *upasthita-durāpārtha-tyāgī*. This is a reversal of the roles exhibited by the first type of *dāna-vīra*. In other words, here the Lord is the giver of charity and the devotee is the wouldbe recipient.

Uddipana

Śrī Kṛṣṇa's mercy, conversation, and laughter are uddīpanas.

Anubhāva

Steadiness in describing the superiority of the Lord and other symptoms are the *anubhāvas*.

Vyabhicārī-bhāva

Fortitude is the *vyabhicārī-bhāva* most prominently seen in this *rasa*.

Sthāyībhāva

Tyāgotsāha-rati is the sthāyībhāva of this rasa. A very strong desire to renounce even the five types of liberation is known as tyāgotsāha-rati.

Dayā-Vīra—Heroism in Compassion

Vibhāva

Alambana

One whose heart is melting with compassion and who is even prepared to cut his body to pieces and offer himself to a disguised form of Śrī Kṛṣṇa is called dayā-vīra.

Uddipana

Seeing the distress of the person toward whom compassion is displayed is the stimulus for this *rasa*.

Anubhāva

Being prepared to exchange one's life for the protection of a

distressed person, words of consolation, and steadiness are anubhāvas.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include zeal, resolve, and jubilation.

Sthāyībhāva

Dayotsāha-rati is the sthāyībhāva of this rasa. Enthusiasm which is possessed of tremendous compassion is known as dayotsāha. When this enthusiasm to give charity is related to Kṛṣṇa and nourished by parārthā-mukhya-rati, it is transformed into dayotsāha-rati. King Mayūradhvaja is given as an example of dayā-vīra. The king offered his body in sacrifice to Kṛṣṇa who came to him disguised as a brāhmaṇa. In this case the king did not actually know that the brāhmaṇa was Kṛṣṇa. Had he known that the brāhmaṇa was Kṛṣṇa, then the quality of compassion would have receded and enthusiasm to give charity (dāna-vīra) would have been the dominant sentiment. This is the distinction between dāna-vīra and dayā-vīra.

Dharma-Vīra—Heroism in Religious Activities

Vibhāva

Alambana

A sober and calm person who is always completely fixed in the performance of religious activities for the pleasure of Śrī Kṛṣṇa is called *dharma-vīra*.

Uddīpana

Hearing the religious scriptures and other symptoms are uddipanas.

Anubhāva

Moral conduct, theism, tolerance, control of the senses and other symptoms are *anubhāvas*.

Vyabhicārī-bhāva

Vyabhicārī-bhāvas include resolve, remembrance, and other symptoms.

Sthāyībhāva

Dharmotsāha-rati is the sthāyībhāva of this rasa. Total absorption in religious activities is known as dharmotsāha. When enthusiasm for religious activities arises in connection with Śrī Kṛṣṇa and is nourished by mukhya-parārthā-rati, it is transformed into dharmotsāha-rati. Mahārāja Yudhiṣṭhira, who performed religious sacrifices in his palace daily for the pleasure of Kṛṣṇa, is stated as an example of dharma-vīra.

Fourth Wave—Karuṇa-bhakti-rasa Compassion

When śoka-rati combines with its corresponding components of vibhāva, anubhāva and so on and becomes relishable in the devotee's heart, it is known as karuṇa-bhakti-rasa.

Vibhāva

Visayālambana

In karuṇa-rasa the viṣayālambana may be of three types:

(1) Śrī Kṛṣṇa—Being the embodiment of uninterrupted supreme bliss, there is no possibility of any harm coming to Him. But when a devotee out of intense love thinks that some calamity may befall Him, He becomes the object of *karuṇa-rasa* for that devotee.

(2) Priya—The dear associates of Śrī Kṛṣṇa may be the object of karuṇa-rasa when they are placed in a dangerous situation. The gopīs who were threatened by Śańkacūḍa are given as an exam-

ple.

(3) Sva-priya—The relatives of a devotee who are deprived of the happiness of bhakti due to an absence of Vaiṣṇavism or other reasons may also be the object of karuṇa-rasa. The munis who attained sāyujya-mukti and were thus deprived of the happiness of bhakti became the object of karuṇa-rasa for Nārada Muni (a fellow muni). Mādrī and Pāṇḍu became the object of karuṇa-rasa for their son Sahadeva when he beheld the splendour of Śrī Govinda's lotus feet, for they were deprived of such an opportunity.

Āśrayālambana

Three kinds of devotees who experience the sentiment of compassion toward the three types of persons described above are the āśrayālambana of this rasa. This sentiment generally does not arise in śānta-bhaktas and in adhikṛta and śaraṇāgata-dāsya-bhaktas.

Uddipana

Kṛṣṇa's activities, qualities, form and so on are stimulants for this rasa.

Anubhāva

Drying up of the mouth, lamentation, slackening of the limbs, sighing, crying out, falling on the ground, striking the ground with one's fists, beating one's chest, and so on are the anubhāvas.

Sāttvika-bhāva

All eight sāttvika-bhāvas are observed in this rasa.

Vyabhicārī-bhāva

The *vyabhicārī-bhāvas* include inertness, self-disparagement, debility, wretchedness, anxiety, despondency, ardent desire, restlessness, madness, death, laziness, confusion, disease, and fainting.

Sthāyībhāva

Soka-rati is the sthāyībhāva of this rasa. The sorrow and grief that one experiences in the heart due to separation from the beloved or upon perceiving that some calamity has befallen the beloved is called śoka. When that sorrow arises in relationship to Śrī Kṛṣṇa and is nourished by mukhya-parārthā-rati, it is transformed into śoka-rati.

If one is aware of Kṛṣṇa's opulence and power, then there is no possibility of fearing for His safety and hence no possibility of experiencing *soka-rati*. But in the devotee who experiences *soka-rati* toward Kṛṣṇa, the absence of knowledge of His majesty is not due to ignorance but due to the overwhelming sentiment of love.

Laughter and other emotions may sometimes arise even in the absence of rati, but śoka is never possible without rati. This is what distinguishes śoka-rati from hāsa, and so on.

Fifth Wave—Raudra-bhakti-rasa Anger

When *krodha-rati* combines with its corresponding components of *vibhāva*, *anubhāva*, and so on and attains prominence in the devotee's heart, it is called *raudra-bhakti-rasa*.

Vibhāva

Visayālambana

The viṣayālambana of raudra-rasa may be of three types: (1) Śrī Kṛṣṇa, (2) hita (a well-wisher), and (3) ahita (one who is hostile).

Hita or well-wishers who become the object of anger are of

three types:

(1) Anavahita (inattentive)—Those who are responsible to protect Kṛṣṇa but who become inattentive to Kṛṣṇa's safety due to carrying out other activities for Kṛṣṇa are called anavahita. Śrī Yaśodā became the object of Rohiṇī's anger for tying Kṛṣṇa to the grinding mortar, when the latter saw Him wandering between the fallen trees.

(2) Sāhasī (rash)—Those who incite Kṛṣṇa to go to a dangerous place are called sāhasī or rash. Kṛṣṇa's friends became the object of Śrī Yaśodā's anger for leading Kṛṣṇa to the Tālavana forest.

(3) Irṣyu (jealous)—Gopīs whose only treasure is indignant anger and whose minds are always besieged by jealousy are known as īrṣyu. Śrī Rādhā once displayed such persistent indignant anger toward Śrī Kṛṣṇa that in spite of all attempts both by Him and the sakhīs, Her māna could not be broken. Finally Kṛṣṇa left in despair. Because of Kṛṣṇa's departure, Śrī Rādhā became distressed and Her māna desisted. She begged Śrī Lalitā to go and bring Kṛṣṇa back. At that time She became the object of Lalitā's anger for being so unrelenting in Her māna.

Ahita or hostile persons who become the object of anger are

of two kinds:

(1) Svasyāhita (hostile to oneself)—One who impedes one's relationship with Kṛṣṇa is called svasyāhita. Akrura became the

object of the *gopīs'* anger because he took Kṛṣṇa away from Vṛndāvana.

(2) Harer ahita (hostile to Kṛṣṇa)—The enemies of Kṛṣṇa are known as harer ahita.

Āśrayālambana

The sakhīs and jaratī (elderly gopīs like Jațilā) are the āśrayālambana when Kṛṣṇa is the object of anger. All kinds of devotees may be the āśraya when a well-wisher or hostile person is the object.

Uddipana

Sarcastic laughter, evasive speech, leering, disrespect, and other symptoms displayed by both the well-wishers and persons hostile to Śrī Kṛṣṇa are the stimulants of this *rasa*.

Anubhāva

Pounding one's hands, grinding one's teeth, reddening of the eyes, biting the lips, knitting the eyebrows, quivering of the arms, rebuking, remaining silent, lowering of the head, breathing heavily, looking askance, admonishing, moving the head, reddishness at the corners of the eyes, parting of the eyebrows, and trembling of the lips are all *anubhāvas*.

Sāttvika-bhāva

All eight sāttvika-bhāvas are present in raudra rasa.

Vyabhicari-bhava

The *vyabhicārī-bhāvas* include agitation, inertness, pride, self-disparagement, delusion, rashness, jealousy, fierceness, indignation, exhaustion, and so on.

Sthāyībhāva

Krodha-rati is the sthāyībhāva of this rasa. The inflammation of the heart that takes place when confronted with hostility is called krodha or anger. When anger arises in relationship with Śrī Kṛṣṇa and is nourished by parārthā-mukhya-rati, it is transformed into krodha-rati.

Anger is of three types:

(1) Kopa (fury)

Anger exhibited toward enemies is called kopa.

(2) Manyu (indignation)

Anger exhibited toward relatives is called manyu. This manyu is also of three types: pūjya (anger toward respectable and worshipable relatives), sama (anger toward relatives of equal status), and nyūna (anger toward junior relatives). Śrī Rādhā expressed slight indignation toward Paurṇamāsī when the later instructed Her on the importance of chastity to Her husband. This is an instance of pūjya manyu. Once Mukharā became angry at Jaṭilā when she accused Kṛṣṇa of destroying the reputation of her daughter-in-law. This is an example of sama manyu. Once Jaṭilā became angry at Śrī Rādhā when she saw Her wearing Kṛṣṇa's necklace around Her neck. This is an example of nyūna manyu.

(3) Roşa (pique)

The anger that a woman exhibits toward her lover is called roṣa. For this reason, in madhura-rasa roṣa is counted as a vyabhi-cārī-bhāva or transitory emotion and not a dominant emotion. The anger of a woman toward her lover (roṣa) does not attain to the status of sthāyībhāva as is the case with the anger of the sakhīs and elderly gopīs toward enemies (kopa) or relatives (manyu). As far as the vyabhicārī-bhāvas mentioned above are concerned, fierceness is exhibited toward enemies, indignation toward relatives, and jealousy toward the beloved.

The natural inborn anger that enemies such as Sisupāla have toward Kṛṣṇa is not born of Kṛṣṇa-rati and therefore it can

never be counted as bhakti-rasa.

Sixth Wave—Bhayānaka-bhakti-rasa Fear

When *bhaya-rati* combines with *vibhāva*, *anubhāva*, and so on and attains prominence in the devotee's heart, it is called *bhayānaka-bhakti-rasa*.

Vibhāva

Vișayālambana

The *viṣayālambana* of this *rasa* is of two types: (1) Śrī Kṛṣṇa, and (2) *dāruṇa*—the wicked.

Āśrayālambana

The āśrayālambana is also of two types:

(1) Anukampya (fit to be favored)—When Śrī Kṛṣṇa is the object of fear, a devotee who commits some offence but who is a fit object of the Lord's favor is the āśrayālambana. Examples of this are Jāmbavāna, who fought with Kṛṣṇa not realizing His identity, and Kāliyanāga after fighting with Kṛṣṇa.

(2) Bandhu (a relative or friend)—A relative or friend of Kṛṣṇa who out of affection is always apprehensive that some harm may come to Him is the āśrayālambana when a wicked person is the viṣayālambana. Fear arises in such a devotee by seeing, hearing

of, or remembering such a wicked person.

(1) Darsana (seeing)—Śrī Yasodā became fearful for Kṛṣṇa upon seeing the Kesī daitya.

(2) Śravana (hearing)—She became fearful hearing of Keśi's

entrance into Gokula

(3) Smaraṇa (remembrance)—A woman from a distant place one day inquired from Yaśodā about Pūtanā. The mere remembrance of Pūtanā made Yaśodā fearful for Kṛṣṇa.

Śrī Jīva Gosvāmī comments here that acceptance of the wicked as āśraya of this rasa instead of a devotee is in accordance with the opinion of previous authorities on nāṭya śāstra like Bhārata Muni. The author's own opinion, which is in accordance with Śrīmad-Bhāgavatam, is that hāsya and the other secondary rasas are for practical purposes vyabhicārī-bhāvas. This is

clearly stated in the next wave (4.7.13-14). The purport is that Śrī Kṛṣṇa is the *viṣaya* and the devotee is the *āśraya* of the five primary forms of *rati*. This is the general rule accepted everywhere.

Hāsa and the other secondary emotions are accepted as sthāyībhāvas of the seven secondary rasas in accordance with the ordinary rasa śāstras only because they take on the characteristics of rati being nourished by parārthā-mukhya-rati. According to this opinion, dāruṇa or the wicked are accepted as ālambana of bhayānaka-rasa. But in the author's own opinion ālambana refers to that in which rati is stimulated (the devotee) and not by which rati is stimulated (the wicked in the case of fear). According to this understanding the ālambana of bhayānaka rasa may be of two types. When there are two different devotees who are both fit for the Lord's mercy (anukampya), one may become angry with the other due to some situation concerning Śrī Krsna. In this case the devotee who is angry will be the visaya of fear, the other devotee will be the āśraya of fear, and Krsna will be the cause. This is a common scenario. The second circumstance is more specialized. When a friend or relative is anxious for Krsna's safety due to the threat of a wicked person, the enemy is the cause of fear, the relative is the repository of fear (āśraya), and Kṛṣṇa is the object (viṣaya) for whom fear is experienced.

Uddipana

Knitting the eyebrows on the part of the object of fear and other symptoms are stimulants for this *rasa*.

Anubhāva

Drying of the mouth, panting, looking behind oneself, hiding oneself, moving to and fro, looking for shelter, and screaming are anubhāvas.

Sāttvika-bhāva

All the sāttvika-bhāvas except for tears are manifest in this rasa.

Vyabhicārī-bhāva

The *vyabhicārī-bhāvas* include fear, death, restlessness, agitation, wretchedness, despondency, fainting, confusion, and apprehension.

Sthāyībhāva

Bhaya-rati is the sthāyībhāva of this rasa. The extreme agitation and restlessness of the heart that is experienced upon committing some offence or seeing a dreadful object is called bhaya or fear. When this fear arises in relation to Śrī Kṛṣṇa and is nourished by mukhya-parārthā-rati, it is transformed into bhaya-rati. Fear arises either due to an offence or seeing a dreadful person. A person may be dreadful for three reasons:

(1) Ākṛti—due to having a dreadful form like Pūtanā and others.

(2) Prakṛti—due to having a dreadful nature like Śiśupāla and others.

(3) Prabhāva—due to awesome power like Indra and Sankara.

Fear arises in persons possessed of great love for the object of fear, Śrī Kṛṣṇa, and mostly in women and children. Demons like Kamsa who are always afraid of the Lord can not be the āśraya of fear in bhayānaka-rasa because they are devoid of rati for Kṛṣṇa.

Seventh Wave—Vībhatsa-bhakti-rasa Disgust

When jugupsā-rati is nourished by vibhāva, anubhāva, and so on, it is transformed into vībhatsa-bhakti-rasa.

Vibhāva

Alambana

Aśrita dāsya bhaktas, śānta bhaktas, and so on are the āśrayālambana of this rasa. The material body and other such objects are the viṣaya or object of disgust.

Anubhāva

Spitting, contorting the face, covering the nose, and running away are anubhāvas.

Sāttvika-bhāva

Trembling, horripilation, perspiration, and so on are all sattvika-bhāvas.

Vyabhicārī-bhāva

The *vyabhicārī-bhāvas* include debility, exhaustion, madness, delusion, self-disparagement, wretchedness, despondency, restlessness, and inertness.

Sthāyībhāva

Jugupsā-rati is the sthāyībhāva of this rasa. The contraction or shutting of the heart that takes place upon experiencing detestable things is called jugupsā or disgust. When this feeling of disgust is nourished by mukhya-parārthā-rati, it is transformed into jugupsā-rati. Jugupsā-rati is of two kinds:

(1) Vivekajā (arising from discrimination)

In devotees who have developed rati toward Kṛṣṇa, feelings of disgust toward the material body may arise from the awakening of discrimination. This is called vivekajā jugupsā-rati.

(2) Prāyikī (general)

Devotees of all five rasas generally experience disgust in the presence of impure or foul smelling things. This is called *prāyikī jugupsā-rati*.

In Bhakti-rasāmṛta-sindhu (4.7.13-14), Śrīla Rūpa Gosvāmī concludes the discussion of gauṇa-rasa by saying that hāsya and the other secondary emotions have been accepted as rasa in accordance with the opinion of past authorities like Bharat Muni. This point should be understood by insightful persons. The five primary rasas are factually accepted as Hari-bhakti-rasa. Hāsya and the other secondary emotions are for practical purposes vyabhicārī-bhāvas of these five rasas.

Eighth Wave—Rasānām-maitrī-vaira-sthiti Compatible and Incompatible Rasas

(25) Compatible and Incompatible Rasas

athaiṣām maitri vaira sthitiḥ. śāntasya dāsasya parasparam maitri. sakhya vātsalyau taṭastau. vātsalyasya na kenāpi maitrī. ujjvala dāsya rasau śatrū. iti maitri vaira sthitiḥ.

Śrī Bindu-vikāśinī-vṛtti

Śānta and dāsya-rasa are compatible with each other. Sakhya and vātsalya are neutral (neither compatible nor incompatible). There is no other rasa (among the five principal rasas) which is compatible with vātsalya. Madhura and dāsya are incompatible.

Comment

The above description is a very brief summary of compatibility and incompatibility of rasas based only upon the consideration of mukhya-rasa or the five primary rasas. A complete analysis is given in Bhakti-rasāmṛta-sindhu (4.8.2-62) as outlined below.

The following code may be referred to (c) compatible, (i) incompatible, (n) neutral, gauṇa-rasa (secondary rasas), hāsya (laughter), adbhuta (astonishment), dharma-vīra (heroism in religious principles), yuddha-vīra (heroism in fighting), dāna-vīra (heroism in giving charity), karuṇa (compassion), raudra (anger), bhayānaka (fear), and vībhatsa (disgust).

Mukhya-rasa

(1) Śānta

- (c) dāsya, vībhatsa, dharma-vīra, and adbhuta
- (i) madhura, yuddha-vīra, raudra, bhayānaka
- (n) sakhya, vātsalya, hāsya, and karuņa

(2) Dāsya

- (c) vībhatsa, śānta, dharma-vīra, dāna-vīra, and adbhuta
- (i) madhura, yuddha-vīra, and raudra
- (n) sakhya, vātsalya, hāsya, karuṇa, bhayānaka

(3) Sakhya

- (c) madhura, hāsya, yuddha-vīra, and adbhuta
- (i) vātsalya, vībhatsa, raudra, bhayānaka
- (n) śānta, dāsya, and karuņa

(4) Vātsalya

- (c) hāsya, karuṇa, bhayānaka, and adbhuta
- (i) madhura, yuddha-vīra, dāsya, and raudra
- (n) śānta, sakhya, and vībhatsa

(5) Madhura

- (c) hāsya, sakhya, and adbhuta
- (i) vātsalya, vībhatsa, śānta, raudra, and bhayānaka
- (n) dāsya, vīra, karuņa

Gauna-rasa

(1) Hāsya

- (c) vībhatsa, madhura, and vātsalya
- (i) karuṇa and bhayānaka
- (n) śānta, dāsya, sakhya, adbhuta, vīra, and raudra

(2) Adbhuta

- (c) vīra, śānta, dāsya, sakhya, vātsalya, and madhura
- (i) raudra and vībhatsa
- (n) hāsya, karuņa, and bhayānaka

(3) Vira

- (c) adbhuta, hāsya, sakhya, and dāsya
- (i) bhayānaka and (in the opinion of some) śānta
- (n) vātsalya, madhura, karuṇa, raudra, vībhatsa

(4) Karuna

- (c) raudra, vātsalya
- (i) hāsya, adbhuta, and sambhogātmaka-sṛṅgāra
- (n) śānta, dāsya, sakhya, vīra, bhayānaka and vībhatsa

(5) Raudra

- (c) karuṇa and vīra
- (i) hāsya, madhura, and bhayānaka
- (n) śānta, dāsya, sakhya, vātsalya, adbhuta and vībhatsa

(6) Bhayānaka

- (c) vībhatsa and karuņa
- (i) vīra, sṛṅgāra, hāsya, and raudra
- (n) śānta, dāsya, sakhya, vātsalya, and adbhuta

(7) Vibhatsa

- (c) śānta, hāsya, and dāsya
- (i) madhura and sakhya
- (n) vātsalya, adbhuta, vīra, karuṇa, raudra and bhayānaka

When there is a mixture of rasas, the rasa which receives nourishment is known as the whole or angi-rasa and the rasa which provides nourishment is known as the component or anga-rasa. Whether a rasa is mukhya (one of the five primary rasas) or gauṇa (one of the seven secondary rasas), when in a mixture it becomes the whole or angi-rasa, it is nourished by the component or anga-rasas. When there is a meeting of many rasas both mukhya and gauṇa, the rasa which is tasted most prominently above the others in a given situation is known as the angi-rasa. That rasa which is self-impelled and nourishes the angi-rasa is known as anga-rasa.

Although the gauṇa-rasas are secondary, when they rise to prominence by the excellence of the stimulating elements (vib-hāva) being nourished by a primary, nourishment-giving rasa which recedes into the background, they attain to the state of aṅgi-rasa. As Vāmanadeva concealed His opulence and nourished Indra, a mukhya-rasa, even though acting as a component in a given situation by nourishing a gauṇa-rasa, does not disappear like the gauṇa-rasas or vyabhicārī-bhāvas. Its influence remains clearly manifest in the heart of the devotee who is firmly established in his perfectional relationship with the Lord.

An angī-rasa which is one of the primary rasas expands itself by its anga-rasas and thus shines forth independently. The angarasas may be of a similar (sajātīya) or dissimilar (vijātīya) disposition to that of the angī-rasa. The word vijātīya here does not refer to those rasas which have already been described as incompatible with the mukhya-rasas.

The devotees who are the āśraya of a mukhya-rasa which becomes the prominent rasa in the development of a particular pastime are always the āśraya of that rasa. For those devotees, whenever there is a mixture of different mukhya-rasas, that particular mukhya-rasa will always be the angi-rasa and the other mukhya-rasas will be component parts.

Only when an anga-rasa increases the relish of the angī-rasa does it serve any purpose as a component part. Otherwise its mixture with the angī-rasa is fruitless. In this case it actually presents some obstacle in relishing the taste of rasa like a blade of grass that accidentally falls into a drink of nectar. When incompatible rasas combine together the result is virasatā or repulsive taste like a salty or bitter tasting substance added to nectar.

In the chart of compatibility and incompatibility given above, the rasa which appears with the bold heading refers to a mixture in which it is the angī-rasa. The compatible rasas and occasionally the neutral rasas listed below it can be anga-rasas for that angī-rasa. The incompatible rasas are those which when mixed with the angī-rasa create virasatā or repulsive taste. Differences in compatibility are based upon which rasa is acting as the angī-rasa. For example, when dāsya is angī-rasa, madhura is incompatible. But when madhura is angī-rasa, dāsya is neutral. This is because dāsya can not accommodate the sentiment of conjugal love, whereas madhura can accommodate the sentiment of servitude. Other similar peculiarities may be noted.

(26) Inclusion of Gauna-rasas Within Mukhya-rasas

athaiṣām sapta gauṇānām pañcasu mukhya raseṣu antarbhāvo yathā—hāsya yuddha vīrayoḥ sakhye. adbhutasya sarvatra. karuṇā dāna-vīra dayā-vīrarāṇām vātsalye. bhayānakasya vātsalye dāsye ca. vībhatsasya śānte. raudrasya krodha-rati vātsalyo-jjvala rasa parivāreṣu ekāmśenety ahenaiva parasparam maitrī vairañ ca yuktyā jñeyam.

Śrī Bindu-vikāśinī-vṛtti

The seven gauṇa-rasas may be included within the five mukhya-rasas. For example, hāsya and yuddha-vīra may be included in sakhya. Adbhuta may be included in all five mukhya-rasas. Dāna-vīra and dayā-vīra may be included in vāt-salya. Bhayānaka may be included in vātsalya and dāsya, and vīb-hatsa within sānta. Krodha-rati of raudra-rasa is included within one aspect of vātsalya and madhura-rasa. By studying the topic of inclusion of gauṇa-rasas within mukhya-rasas and applying proper judgement, one should understand the compatibility and incompatibility of these rasas. (Those rasas which are included within others should be understood to be compatible with them. One may consult the compatibility chart which is found in the commentary to sloka twenty-four for further clarification of this point.)

Ninth Wave—Rasābhāsa Semblance of Rasa

(27) Rasābhāsa

vaira rasasya smaraņe rādhyatve vā viṣayāśraya bhede vā upamāyām vā rasāntara vyavadhānena vā varṇane sati na rasābhāsaḥ. anyathā tu paraspara vairayor yadi yogas tadā rasābhāsaḥ. yadi parasparam mitra yogas tadā surasatā. mukhyānāntu viṣayāśraya bhede 'pi vaira-yoge rasābhāsa eva. evam adhirūḍha mahābhāve kevalam śrī rādhāyāntu vaira yoge 'pi varṇana paripāṭyām na rasābhāsaḥ. kiñca kṛṣṇo yadi svayam ekadaiva sarva ṭasānām viṣayo vā āśrayo vā tadāpi na rasābhāsaḥ.

athānye 'pi rasābhāsāḥ kecit grāhya prāyāḥ—śrī kṛṣṇe yadi brahmataś camatkārādhikyam na bhavati tadā śānta rasābhāsaḥ. śrī kṛṣṇāgre yadi dāsyāti dhārṣṭyam bhavati tadā dāsya rasābhāsaḥ, dvayor madhye ekasya sakhya bhāvaḥ anyasya dāsya bhāvas tadā sakhya rasābhāsaḥ, putrādīnām balādhikya-jñānena lālanādya karaṇam vātsalya rasābhāsaḥ, dvayor madhye ekasya ramaṇecchānyasya nāsti prakaṭam eva sambhoga prārthanam vā tadojjvala rasābhāsaḥ, śrī kṛṣṇa sambandha varjjitāścet hāsyādayas tadā te hāsyādi rasābhāsāḥ, yadi śrī kṛṣṇa vairiṣu bhavanti tadā ati rasābhāsāḥ.

anadhītavyākaraṇaś caraṇa-pravaṇo hare jano yasmāt bhakti rasāmṛta sindhu binduto bindu rūpeṇa iti mahāmahopādhyāya śrī viśvanātha cakravarti viracitaḥ bhakti-rasāmṛta-sindhu-binduḥ samāptaḥ.

Śrī Bindu-vikāśinī-vṛtti

In concluding, it is essential to understand rasābhāsa. There are several circumstances in which the combination of two incompatible rasas does not generate rasābhāsa. When an incompatible rasa is remembered (and thus not presently experienced), when the speaker describes an incompatible rasa as detrimental and by so doing praises the excellence of a particular rasa,

when the āśraya or viṣaya of the incompatible gauṇa-rasa is different from that of the mukhya-rasa (this exception does not apply when two incompatible mukhya-rasas are combined), when there is comparison of two incompatible rasas, and when a neutral or compatible rasa intervenes between two opposing rasas there is no rasābhāsa. Otherwise when there is a combination of two incompatible rasas it results in rasābhāsa.

When two compatible *rasas* are combined it results in *surasatā* or an enhanced state of *rasa*. When any two incompatible *mukhya-rasas* are combined, even though the *āśraya* or *viṣaya* is different, it results in *rasābhāsa*.

In the state of adhirūḍha-mahābhāva found only in Śrīmatī Rādhikā, when there is a combination of many different incompatible rasas, it does not result in rasābhāsa. When Śrī Kṛṣṇa Himself is the āśraya or viṣaya of all the rasas at the same time there is no rasābhāsa.

An example of Śrī Kṛṣṇa as the *viṣaya* of all twelve *rasas* at the same time is given in *Bhakti-rasāmṛta-sindhu* (4.8.84):

daityācāryās tadāsye vikṛtim aruṇatām malla-varyāḥ sakhāyo gaṇḍaunnatyam khaleśāḥ pralayam ṛṣigaṇā dhyānam uṣṇāsram ambāḥ romāñcam sāmyugīnāḥ kamapi nava-camatkāram antaḥ sureśā lāsyam dāsāḥ kaṭākṣam yayur asitadṛśaḥ prekṣya raṅge mukundam

When the priests of Kamsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted (vībhatsa). The faces of the wrestlers turned red with anger (raudra). The cheeks of Kṛṣṇa's friends blossomed with joy (hāsya and sakhya). The wicked lost all consciousness as if on the verge of death (bhayānaka). The sages became absorbed in meditation (sānta). Devakī and the other mothers began to cry warm tears (vātsalya and karuṇa). The bodily hairs of the warriors stood on end (vīra). Indra and the other demigods experienced unprecedented astonishment within their hearts (adbhuta). The dāsya-bhaktas danced (dāsya), and the young girls cast sidelong glances (sṛṅgāra).

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Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (sānta). He smiled when He saw that the small boys were prepared to hold up the hill (hāsya and vātsalya). He spit at the smell of musty yogurt (vībhatsa). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (sakhya and vīra). He looked at Indra with red eyes (raudra). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (karuṇa). He trembled before His respectful elders on account of having spoiled the Indra yajña (dāsya and bhayānaka). His eyes widened at the torrential downpour of water (adbhuta), and His hairs stood on end when He saw the young girls (madhura). May that Lord Giridhārī protect you.

Rasābhāsa has been further defined in Bhakti-rasāmṛta-sindhu

(4.9.1) as follows:

pūrvam evānuśiṣṭena vikalā rasa-lakṣmaṇā rasā eva rasābhāsā rasajñair anukīrtitāḥ

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa* or a semblance of *rasa* by those learned in the science of *rasa*.

The elements which compose rasa are sthāyībhāva, vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of rasa, it is but a semblance of rasa and is therefore known as rasābhāsa.

when the āśraya or viṣaya of the incompatible gauṇa-rasa is different from that of the mukhya-rasa (this exception does not apply when two incompatible mukhya-rasas are combined), when there is comparison of two incompatible rasas, and when a neutral or compatible rasa intervenes between two opposing rasas there is no rasābhāsa. Otherwise when there is a combination of two incompatible rasas it results in rasābhāsa.

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(4.9.1) as follows:

pūrvam evānuśiṣṭena vikalā rasa-lakṣmaṇā rasā eva rasābhāsā rasajñair anukīrtitāḥ

That which appears to be *rasa* but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa* or a semblance of *rasa* by those learned in the science of *rasa*.

The elements which compose rasa are sthāyībhāva, vibhāva, anubhāva, sāttvika-bhāva, and vyabhicārī-bhāva. If any of these elements are missing or if there is an impropriety in any of them, then although the combination produced may have the appearance of rasa, it is but a semblance of rasa and is therefore known as rasābhāsa.

There are three gradations of rasābhāsa: (1) uparasa, (2) anurasa, and (3) aparasa. These are known respectively as uttama, madhyama, and kaniṣṭha.

Uparasa

If sānta or any of the twelve rasas are obtained by distortion of the sthāyībhāva, vibhāva, anubhāva or any of the other elements, it is called uparasa. Although there are many examples of this, we will give only one example for each of the principle rasas.

Śānta-uparasa

If one does not see any greater splendor in Śrī Kṛṣṇa who is the personification of Parabrahma than one does in *nirviśeṣa-brahma*, it becomes śānta-uparasa-rasābhāsa.

Dāsya-uparasa

If a servant displays excessive impudence in the presence of Śrī Kṛṣṇa, it becomes dāsya-uparasa-rasābhāsa.

Sakhya-uparasa

If amongst two friends one has the attitude of a friend and the other has the attitude of a servant, it becomes sakhya-uparasa-rasābhāsa.

Vātsalya-uparasa

If one does not endeavor to care for and protect one's child because of awareness of his great strength, it becomes *vātsalya-uparasa-rasābhāsa*.

Madhura-uparasa

If a nāyikā (heroine) desires a conjugal relationship with a nāyaka (hero), but he does not desire the same with her, or viceversa, or if one of them openly solicits their conjugal union, it becomes ujivala or madhura-uparasa-rasābhāsa.

Anurasa

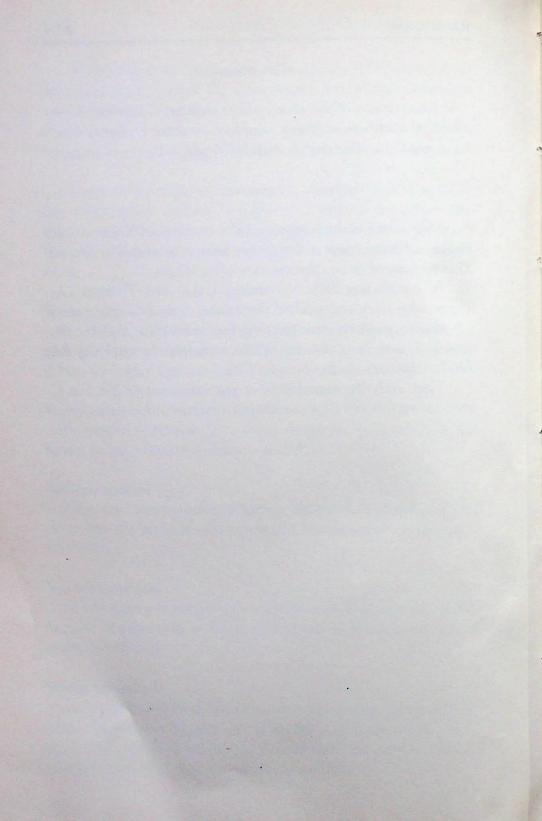
If hāsya or any of the seven gauṇa-rasas and śānta-rasa is produced by ālambana-vibhāva, anubhāva or other elements which are devoid of a relationship with Śrī Kṛṣṇa, it becomes anurasa.

Aparasa

If Śrī Kṛṣṇa is the *viṣaya* and the enemies of Kṛṣṇa are the *āśraya* of *hāsya* or any of the *gauṇa-rasas*, it is known as *aparasa*. This is counted as an extreme case of *rasābhāsa*.

In concluding Śrīla Viśvanātha Cakravartī Ṭhākura says: Those who have not studied the śāstras dealing with grammar but who are eager to serve the lotus feet of Śrī Hari, shall become attached as a drop (bindu) at His lotus feet by studying this Bhakti-rasāmṛta-sindhu-bindu.

Thus ends the translation of the commentary Śrī Bindu-vikāśinī-vrtti to Śrī Bhakti-rasāmṛta-sindhu-bindu.



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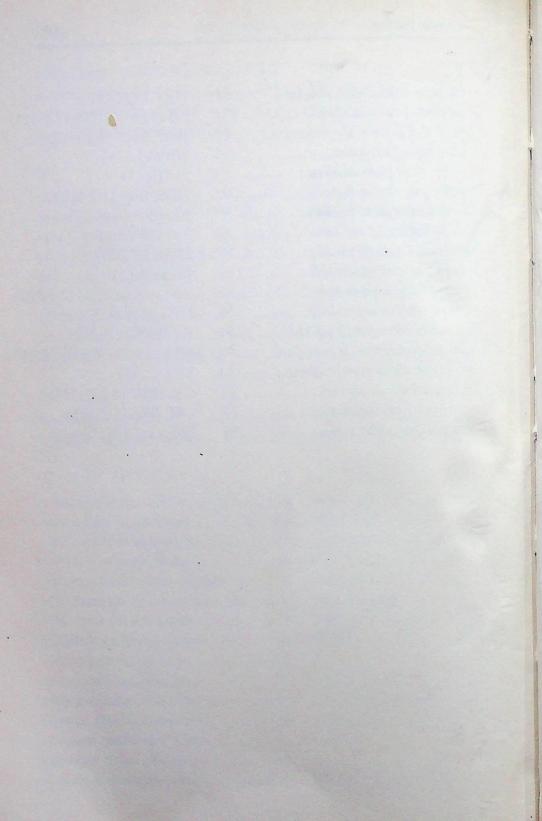
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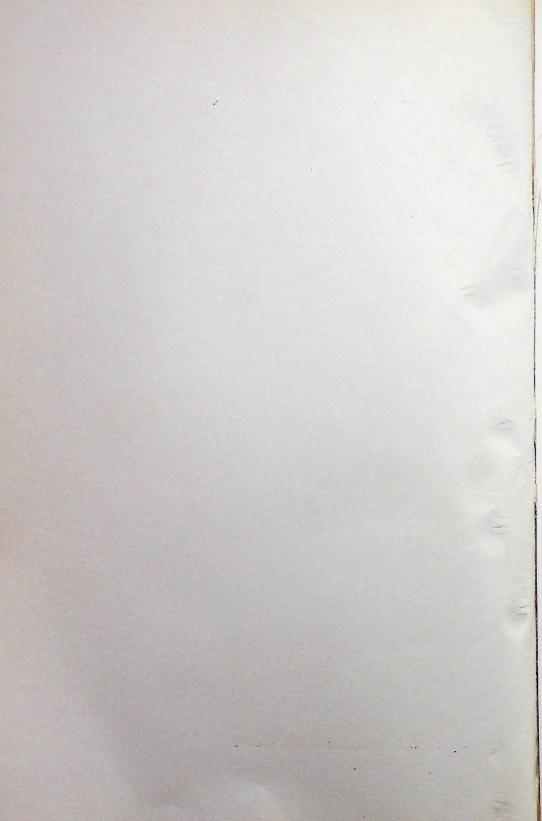
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Śrī Kṛṣṇa is the reservoir of all twelve rasas

svasmin dhurye 'py amānī śiśuṣu giridhṛtāv udyateṣu smitāsyas thūtkāri dadhni visre praṇayiṣu vivṛta-prauḍhir indre 'ruṇākṣaḥ goṣṭhe sāśrur vidūne guruṣu harimakham prāsya kampaḥ sa pāyād āsāre sphāradṛṣṭir yuvatiṣu pulakī vibhṛad adrim vibhur vah

Bhakti-rasāmrta-sindhu 4.8.85

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (sānta). He smiled when He saw that the small boys were prepared to hold up the hill (hāsya and vātsalya). He spit at the smell of musty yogurt (vībhatsa). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (sakhya and vīra). He looked at Indra with red eyes (raudra). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (karuna). He trembled before His respectful elders on account of having spoiled the Indra yajña (dāsya and bhayānaka). His eyes widened at the torrential downpour of water (adbhuta), and His hairs stood on end when He saw the young girls (madhura). May that Lord Giridhārī protect you.